THE BOOKE OF COMMON PRAYER, and Administration of the Sacraments.

And other Rites and *Ceremonies of the Church of* England.

Imprinted at London by *Robert Barker*, Printer to the Kings most excellent Maiestie: and by the Assignes of *John Bill*.

1635.

Cum Privilegio.

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¶ An

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¶ An Act for the Vniformitie of Common Prayer, and Seruice, in the *Church, and administration of the* SACRAMENTS.

WHere at the death of our late Soueraigne Lord, King *Edward* the sixt, there remained one vniforme order of Common Seruice and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set foorth in one Booke, intituled, The Booke of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fift and sixt yeeres of our said late Soueraigne Lord, King *Edward* the sixt, intituled, An Act for the vniformitie of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, In the first yeere of the reigne of our late Soueraigne Lady, Queene *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion.

Bee it therefore enacted by the authority of this present Parliament, that the said Statute of repeale, and euery thing therein conteined, onely concerning the said Booke, and the Seruice, administration of Sacraments, Rites, and Ceremonies, contained or appointed, in, or by the said Booke, shalbe void and of none effect, from, and after the Feast of the Nativity of Saint *Iohn* Baptist next comming. And that the said Booke, with the order of Seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said feast of the Nativity of Saint *Iohn* Baptist, in full force and effect, according to the tenor

and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers, in any Cathedrall or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the feast of the Natiuity of S. *Iohn* Baptist next comming, bee bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other common and open Prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament in the said fift and sixt yeere of the reigne of King *Edward* the sixt, with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the forme of the Litany altered and corrected, and two sentences onely added in the deliuery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the sayd Booke, or minister the Sacraments, from and after the Feast of the Natiuity of S. *Iohn* Baptist next comming, refuse to vse the said Common Prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they bee mentioned and set foorth in the said Booke, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Forme, or manner of celebrating of the Lords Supper openly or priuily, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set foorth in the said Booke (*Open prayer in and thorowout this Act, is meant that Prayer which is for other to come vnto or heare, either in common Churches or priuate Chappels, or Oratories, commonly called the Time of the Church*) or shall preach, declare or speake any thing in the derogation, or depraying

praying of the ſaid Booke, or any thing therein contained, or of any part thereof, and ſhall bee thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confeſsion, or by the notorious euidence of the fact ſ ſhall loſe and forfeit to the Queenes Highneſſe, her Heires and Succeſſors, for his firſt offence, the profit of all his Spirituall Benefices or Promotions, comming or ariſing in one whole yeere next after his conuiction: And alſo that the perſon ſo conuicted, ſhall for the ſame offence ſuffer impriſonment by the ſpace of ſixe moneths, without Baile or Mainepriſe. And if any ſuch perſon, once conuict of any offence concerning the premiſſes, ſhall after his firſt conuiction, eftſoones offend, and bee thereof in forme aforeſaid lawfully conuict: that then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment by the ſpace of one whole yeere, and alſo ſhall therefore be depriued *Ipſo facto* of all his ſpirituall promotions. And that it ſhall bee lawfull to all Patrons or Donours of all and ſinguler the ſame ſpirituall promotions, or of any of them, to preſent or collate to the ſame, as though the perſon or perſons ſo offending were dead. And that if any ſuch perſon or perſons, after he ſhall be twiſe conuicted in forme aforeſaid, ſhal offend againſt any of the premiſſes the third time, and ſhall be thereof in forme aforeſaid lawfully conuicted: that then the perſon ſo offending, and conuicted the third time, ſhal be depriued *Ipſo facto* of all his ſpirituall promotions, and alſo ſhall ſuffer impriſonment during his life.

And if the perſon that ſhall offend and be conuict in forme aforeſaid, concerning any of the premiſſes, ſhall not bee Beneficed, nor haue any ſpirituall promotion: that then the ſame perſon ſo offending and conuict, ſhal for the firſt offence ſuffer impriſonment during one whole yeere next after his ſaid conuiction, without Bayle or Mainepriſe. And if any ſuch perſon, not hauing any ſpirituall promotion, after his firſt conuiction, ſhall eftſoones offend in any thing concerning the premiſſes, and ſhall in forme aforeſaid bee thereof lawfully conuicted: that then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment during his life.

And it is ordained and enacted by the authoritie aboueſaid, that if any perſon or perſons whatſoeuer, after the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt next comming, ſhall in any Enterludes, Playes, Songs, Rimes, or by other open wordes, declare or ſpeake any thing in the derogation, deprauing, or deſpiſing of the ſame Booke, or of any thing therein contained, or any part thereof, or ſhall by open fact, deed, or by open threatnings, compell, or cauſe, or otherwiſe procure, or maintaine any Parſon, Vicar, or other Miniſter in any Cathedrall, or Pariſh Church, or in Chappell, or in any other place, to ſing or ſay any Common & open prayer, or to miniſter any Sacrament, otherwiſe, or in any other maner and forme then is mentioned in the ſaid Booke, or that by any of the ſaid meanes, ſhall vnlawfully interrupt or let any Parſon, Vicar, or other miniſter in any Cathedral or Pariſh Church, Chappell, or any other place, tō ſing or ſay Common & open prayer, or to miniſter the Sacraments, or any of them, in ſuch manner and forme as is mentioned in the ſaid Booke: that then euery ſuch perſon being thereof lawfully conuicted in forme aboueſaid, ſhall forfeite to the Queene our Soueraigne Lady, her heires and ſucceſſours, for the firſt offence an hundred markes. And if any perſon or perſons, being once conuict of any ſuch offence, eſtſoones offend againſt any of the laſt recited offences, and ſhall in forme aforeſaid be thereof lawfully conuict: that then the ſame perſon ſo offending and conuict, ſhall for the ſecond offence forfeit to the Queene our Soueraigne Lady her heires and ſucceſſors, foure hundred markes. And if any perſon, after he in forme aforeſaid, ſhall haue been twice conuict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in forme aboueſaid lawfully conuict: that then euery perſon ſo offending and conuict, ſhall for his third offence, forfeit to our Soueraigne Lady the Queene, all his goods and chattels, and ſhall ſuffer impriſonment during his life. And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall bee conuict in forme aforeſaid, doe not pay the ſumme to be payd by vertue of his conuiction, in ſuch maner and forme as the ſame ought to be payd

within

within sixe weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, in stead of the said summe, suffer imprisonment by the space of sixe moneths, without baile or mainepriſe. And if any person or persons, that for his second offence concerning the premisses, shalbe conuict in forme aforesaid, doe not pay the said summe to bee paid by vertue of his conuiction and this estatute, in such manner and forme as the same ought to be paid, within six weeks next after his said second conuiction: that then euery person so conuicted and not paying the same, shall for the same second offence, in the stead of the sayd summe, suffer imprisonmēt during twelue moneths, without baile or mainepriſe. And that from and after the said Feast of the Natiuity of Saint Iohn Baptist next comming, all and euery person and persons inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to bee absent, endeauour themselues to resort to their Parish Church or Chappel accustomed, or vpon reasonable let thereof, to some vsuall place where common prayer and such Seruice of God shalbe vsed in such time of let, vpon euery Sunday, and other daies ordained & vsed to be kept as holy dayes: and there and there to abide orderly and soberly, during the time of Common prayer, preachings, or other Seruice of God there to be vsed or ministred, vpon paine of punishment by the Censures of the Church: And also vpon paine that euery person so offending, shall forfeit for euery such offence twelue pence, to be leuied by the Churchwardens of the Parish, where such offence shall be done, to the vse of the poore of the same Parish, of the goods, lands, and tenements of such offendor, by way of distresse. And for due execution hereof, the Queenes most excellent Maiesty, the Lords Temporall, and all the Commons in this present Parliament assembled, doeth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeuour themselues to the vttermost of their knowledges, that the due and true execution hereof, may bee had throughout their Dioceſe and charges, as they

will answere before God, for such euils and plagues wherwith Almighty God may iustly punish his people for neglecting his good & wholesome Law. And for the authoritie in this behalfe, Bee it further enacted by the authoritie aforesaid, That all and singuler the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiasticall iurisdiction, as wel in place exempt as not exempt, within their Diocesse, shall haue full power and authority by this act, to reforme, correct, and punish by Censures of the Church, all and singuler persons, which shall offend within any their Iurisdictions or Diocesse, after the said feast of the Natiuitie of Saint *Iohn* Baptist next comming, against this Acte and Statute: any other Law, Statute, Priuiledge, Libertie, or Prouision heretofore made, had or suffered to the contrary notwithstanding.

And it is ordained and enacted by the authoritie aforesaid, that all and euery Iustice of Oyer and Determiner, or Iustices of Assise, shall haue full power and authoritie in euery of their open and generall Sessions, to enquire, heare, and determine all, and all manner of offences that shall be committed or done contrary to any article conteined in this present Act, within the limits of the Commission to them directed, and to make processe for the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop & Bishop, shall or may at all time and times at his liberty and pleasure, ioyne and associate himselfe, by vertue of this Act, to the said Iustices of Oyer and Determiner, or to the said Iustices of Assise, at euery of the said open and generall Sessions to be holden in any place within his Diocesse, for and to the enquiry, hearing and determining of the offences aforesaid.

Prouided also, and be it enacted by the authoritie aforesaid, That the Bookes concerning the said Seruice, shall at the costes and charges of the Parishioners of euery Parish and Cathedrall Church, bee attained and gotten before the said Feast of the Natiuitie of S. *Iohn* Baptist next following: and that all

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ſuch Pariſhes and Cathedrall Churches, or other places where the ſaid bookes ſhall be attained and gotten, before the ſaid feaſt of the Natiuity of Saint *Iohn* Baptiſt, ſhall within three weekes next after the ſaid bookes ſo attained and gotten, vſe the ſaid Seruice, and put the ſame in vſe according to this Acte.

And be it further enacted by the authority aforeſaid, that no perſon or perſons ſhall bee at any time hereafter impeached, or otherwiſe moleſted, of or for any of the offences aboue mentioned, hereafter to be committed or done contrary to this Acte, vnleſſe he or they ſo offending, be thereof indicted at the next generall Seſsions to be holden before any ſuch Iuſtices of Oyer & Determiner, or Iuſtices of Aſsiſe, next after any offence committed or done, contrary to the tenor of this Act.

Prouided alwayes, and be it ordained and enacted by the authority aforeſaid, that all and ſingular Lords of the Parliament, for the third offence aboue mentioned, ſhalbe tryed by their Peeres.

Prouided alſo, and be it ordained and enacted by the authority aforeſaid, that the Maior of London, and all other Majors, Bayliffes, and other head Officers, of all and ſinguler Cities, Boroughs, and Townes Corporate, within this Realme, Wales, and the Marches of the ſame, to the which Iuſtices of Aſsiſe doe not commonly repaire, ſhall haue full power and authority by vertue of this Acte, to enquire, heare, and determine the offences aboueſaid, and euery of them, yeerely within fifteene dayes after the Feaſts of Eaſter and Saint Michael the Archangel, in like maner and forme as Iuſtices of Aſsiſe, and Oyer, and Determiner may doe.

Prouided alwayes, and be it ordeined and enacted by the authority aforeſaid, That all and ſinguler Archbiſhops and Biſhops, and euery of their Chancellors, Commiſſaries, Archdeacons, and other Ordinaries hauing any peculiar Eccleſiaſticall iuriſdiction, ſhall haue full power and authoritie by vertue of this Act, aſwell to enquire in their Viſitation, Synods, or elſewhere within their iuriſdiction, at any other time and place, to take accuſations and informations of all and euery the things aboue mentioned,

ned, done, committed or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, Excommunication, sequestration, or deprivation, or other Censures and Processes, in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinarie, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Iustices: and likewise, receiuing for the said first offence punishment by the Iustices, hee shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing conteined in this Acte to the contrary, notwithstanding.

Prouided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be reteined, and be in vse, as was in this Church of England by the authority of Parliament in the second yere of the reigne of King *Edward* the sixt, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduice of her Commissioners, appointed and authorized vnder the great Seale of England for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduice of the said Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or Rites, as may bee most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christs holy mysteries and Sacraments.

And bee it further enacted by the authoritie aforesaid, that all Lawes, Statutes, and Ordinances, wherein or whereby any other Seruice, Administration of Sacraments, or Common prayer is limited, established, or set foorth to bee vsed within this Realme, or any other the Queenes Dominions and Countreys, shall from henceforth vtterly be void, and of none effect.

¶ By

¶ By the King.

¶A Proclamation for the authorizing an Vniformitie of the Booke of Common Prayer to be vſed *throughout the Realme.*

ALthough it cannot bee vnknown to Our Subiects by the former Declarations we haue published, what Our purposes and proceedings haue been in matters of Religion since Our comming to this Crowne: Yet the same being now by Vs reduced to a setled forme, Wee haue occasion to repeate somewhat of that which hath passed: And now at Our very first entry into the Realme, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, aswell in matter of Doctrine, as of Discipline: Although We had no reason to presume that things were so far amisse, as was pretended, because We had seene the Kingdome vnder that forme of Religion which by Law was established in the dayes of the late Queene of famous memorie, blessed with a peace and prosperity, both extraordinary and of many yeeres continuance (a strong euidence that God was

was therewith well pleased,) Yet because the importunitie of the Complainers was great, their affirmations vehement, and the zeale wherewith the same did seeme to be accompanied, very specious: We were mooued thereby to make it Our occasion to discharge that dutie which is the chiefest of all Kinglyduties, that is, to settle the affaires of Religion, and the Seruice of God before their owne. Which while We were in hand to doe, as the contagion of the sicknesse reigning in Our citie of London and other places, would permit an assembly of persons meet for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our intents then euer Wee gaue them cause to doe, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they vsed formes of publique seruing of God not heere allowed, held assemblies without Authoritie, and did other things carying a very apparant shew of Sedition, more then of Zeale: whom We restrained by a former Proclamation in the moneth of October last, and gaue intimation of the conference We intended to bee had with as much speede as conueniently could bee, for the ordering of those

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things of the Church, which accordingly followed in the moneth of Ianuary last at Our Honour of Hampton Court, where before Our Selfe, and Our Priuie Councell were assembled many of the graueſt Biſhops and Prelates of the Realme, and many other learned men, aſwell of thoſe that are conformable to the State of ỳ Church eſtabliſhed, as of thoſe that diſſented. Among whom what Our paines were, what Our patience in hearing and replying, and what the indifferencie and vprightneſſe of Our iudgement in determining, We leaue to the report of thoſe who heard the ſame, contenting our Selfe with the ſinceritie of Our owne heart therein. But We cannot conceale, that the ſucceſſe of that Conference was ſuch, as happeneth to many other things, which mouing great expectation before they be entred into, in their iſſue produce ſmall effects. For We found mighty and vehement Informations ſupported with ſo weake and ſlender proofes, as it appeareth vnto Us and Our Councell, that there was no cauſe why any change ſhould haue beene at all in that which was moſt impugned, the booke of Common Prayer, containing the forme of the publike Seruice of God heere eſtabliſhed, neither in the doctrine which appeared

peared to be sincere, nor in the Formes and Rites which were iustified out of the practise of the Primitiue Church. Notwithstanding, wee thought meet, with consent of the Bishops and other learned men there present, That some small things might rather bee explaned then changed, not that the same might not very well haue beene borne with by men, who would haue made a reasonable construction of them: but for that in a matter concerning the Seruice of God Wee were nice, or rather iealous, that the publike Forme thereof should be free not onely from blame, but from suspicion, so as neither the common Aduersary should haue aduantage to wrest ought therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church bee able to take the least occasion of cauill against it: And for that purpose gaue foorth Our Commission vnder Our great Seale of England, to the Archbishop of Canterbury and others, according to the forme which the Lawes of this Realme in like case prescribe to be vsed, to make the said Explanation, and to cause the whole Booke of Common prayer, with the same Explanation, to be newly printed. Which being now done, and established anew after so se-

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rious a deliberation, although Wee doubt not, but all our Subiects both Ministers and others, will receiue the same with such reuerence as appertaineth, and conforme themselues thereunto euery man in that which him concerneth: Yet haue We thought it necessary, to make knowen by Proclamation Our authorizing of the same, And to require & enioyne all men, aswell Ecclesiasticall as Temporall, to conforme themselues vnto it, and to the practise thereof, as the onely publike forme of seruing God, established and allowed to be in this Realme. And the rather, for that all the learned men who were there present, aswell of the Bishops as others, promised their conformitie in the practise of it, onely making suit to Vs, that some few might bee borne with for a time.

Wherefore We require all Archbishops, Bishops, and all other publike Ministers, aswell Ecclesiasticall as Ciuill, to doe their dueties in causing the same to be obeyed, and in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the said Booke of Common prayer. And We thinke it also necessary, that ỳ said Archbishops and Bishops, doe each of them in his Prouince and Diocesse take order,

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That euery parish do procure to themselues within such time as they shall thinke good to limite, one of the said bookes so explained. And last of all, We doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and publike forme of Gods Seruice, from this which is now established, for that neither will We giue way to any to presume, that Our owne iudgement hauing determined in a matter of this weight, shall be swaied to alteration by the friuolous suggestions of any light spirit: neither are Wee ignorant of the inconueniences that doe arise in Gouernment, by admitting innouation in things once setled by mature deliberation: And how necessary it is to vse constancie in the vpholding of the publike determinations of States, for that such is the vnquietnesse and vnstedfastnesse of some dispositions, affecting euery yeere new formes of things, as if they should be followed in their inconstancie, would make all actions of States ridiculous and contemptible: whereas the steadfast maintaining of things by good aduice established, is the weale of all Common-wealths.

Giuen at Our Palace of Westminster, the 5. day of March, in the first yeere of Our reigne of England, France and Ireland, and of Scotland the seuen and thirtieth.

God saue the King.

THE PREFACE.

THere was neuer any thing by the wit of man so well deuised, or so sure established, which in continuance of time hath not beene corrupted: as (among other things) it may plainely appeare by the Common prayers in the Church, commonly called Diuine seruice. The first originall and ground whereof, if a man would search out by the ancient Fathers, hee shall finde that the same was not ordained, but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read ouer once euery yeere, intending thereby that the Clergie, and specially such as were Ministers of the Congregation, should (by often reading and meditation of Gods word) be stirred vp to godlinesse themselues, and be more able to exhort others by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people, by daily hearing of holy Scripture read in ỹ Church, should continually profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true Religion. But these many yeeres passed, this godly and decent order of the ancient Fathers hath bin so altered, broken, and neglected, by planting in vncertain stories, legends, responds, verses, vaine repetitions, commemorations, and synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the booke of Esay was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read thorow. After

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like ſort were other bookes of holy Scripture vſed. And moreouer, whereas S. Paul would haue ſuch language ſpoken to the people in the Church, as they might vnderſtand, and haue profit by hearing the ſame: the ſeruice in this Church of England (theſe many yeeres) hath beene read in Latine to the people, which they vnderſtand not: ſo that they haue heard with their eares onely, and their heart, ſpirit and minde haue not beene edified thereby.

And furthermore, notwithſtanding that the ancient Fathers haue diuided the Pſalmes into ſeuen portions, whereof euery one was called a *Nocturne*: now of late time a few of them haue beene dayly ſaid, & often repeated, and the reſt vtterly omitted.

Moreouer, the number and hardneſſe of the rules called the Pye, and the manifold changings of the Seruice, was the cauſe, that to turne the booke onely, was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhould be read, then to reade it when it was found out. Theſe inconueniences therfore conſidered, here is ſet foorth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter, here is drawen out a Kalender for that purpoſe, which is plaine and eaſie to be vnderſtood, wherein (ſomuch as may be) the reading of holy Scriptures is ſo ſet forth, that all things ſhalbe done in order, without breaking one piece thereof from another. For this cauſe be cut off Anthemes, Reſponds, Inuitatories, and ſuch like things as did breake the continuall courſe of the reading of the Scripture. Yet, becauſe there is no remedy, but that of neceſsity there muſt bee ſome rules, therefore certaine rules are here ſet forth, which as they be few in number, ſo they be plaine and eaſie to bee vnderſtood. So that here you haue an order for prayer as touching the reading of holy Scripture, much agreeable to the minde and purpoſe of the olde Fathers, and a great deale more profitable and commodious, then that which of late was vſed. It is more profitable becauſe here are left out many things, wherof ſome be vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and nothing is ordained to bee read, but the very pure word of God, the holy Scriptures, or

that

that which is euidently grounded vpon the ſame, and that in ſuch a language and order, as is moſt eaſie and plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plainneſſe of the order, and for that the rules be few and eaſie, Furthermore by this order the Cuates ſhall need none other bookes for their publike ſeruice, but this booke and the Bible: by the meanes wherof the people ſhall not be at ſo great charges for books, as in times paſt they haue beene. And where heretofore there hath beene great diuerſity in ſaying and ſinging in Churches within this Realme, ſome following Salisbury vſe, ſome Hereford vſe, ſome the vſe of Bangor, ſome of Yorke, and ſome of Lincolne: now from hencefoorth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all things muſt be read vpon the booke, wheras before by the reaſon of ſo often repetition, they could ſay many things by heart: if thoſe men wil weigh their labour with the profit and knowledge which daily they ſhall obtaine by reading vpon the booke, they will not refuſe the paine, in conſideration of the great profite that ſhall enſue thereof.

And foraſmuch as nothing can almoſt bee ſo plainely ſet foorth, but doubts may ariſe in the vſe and practiſe of the ſame: to appeaſe all ſuch diuerſity (if any ariſe) and for the reſolution of all doubts concerning the maner how to vnderſtand, do, and execute the things conteined in this booke, the parties that ſo doubt, or diuerſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhall take order for the quieting & appeaſing of the ſame, ſo that the ſame order bee not contrary to any thing contained in this booke. And if the Biſhop of the Dioceſſe be in any doubt, then hee may ſend for the reſolution thereof vnto the Archbiſhop.

Though

THough it bee appointed in the afore-written Preface that all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may thereby be edified: yet it is not meant, but when men ſay Morning and Euening prayer priuately, they may ſay the ſame in any language that they themſelues doe vnderſtand.

And all Prieſts and Deacons ſhall be bound to ſay daily the Morning and Euening prayer, either priuately or openly, except they be let by preaching, ſtudying of Diuinity, or ſome other vrgent cauſe.

And the Curate that miniſtreth in euery Pariſh Church or Chappell, being at home, and not being otherwiſe letted, ſhall ſay the ſame in the Pariſh Church or Chappell where he miniſtreth, and ſhall toll a Bell thereto, a conuenient time before he begin, that ſuch as bee diſpoſed, may come to heare Gods word, and to pray with him.

¶ Of

¶ Of Ceremonies why some be abolished, and some reteined.

OF such Ceremonies as bee vsed in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, and yet at length turned to vanity and superstition: some entred into the Church by vndiscreet deuotion, and such a zeale as was without knowledge, and for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their vnprofitableneſſe, but also because they haue much blinded the people, and obscured the glory of God, are worthy to bee cut away and cleane reiected. Other there be, which although they haue beene deuised by man, yet it is thought good to reserue them still, as well for a decent order in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it selfe considered, is but a small thing: yet the wilfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things bee done among you, saith S. Paul, in a seemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so diuers, that some thinke it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their olde customes: and againe on the other side, some bee so new fangled, that they would innouate all things, and so despise the olde, that nothing can like them but that is new; it was thought expedient, not so

much to haue reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profite them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here bee certaine cauſes rendred, why ſome of the accuſtomed Ceremonies bee put away, and ſome reteined and kept ſtill.

Some are put away, becauſe the great exceſſe and multitude of them hath ſo increaſed in theſe latter dayes, that the burthen of them was intolerable, whereof S. Auguſtine in his time complained, that they were growen to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe, concerning that matter, then were the Iewes. And he counſelled, that ſuch yoke and burthen ſhould be taken away, as time would ſerue quietly to doe it.

But what would S. Auguſtine haue ſaid, if he had ſeene the Ceremonies of late dayes vſed among vs: whereunto the multitude vſed in his time was not to bee compared? This our exceſsiue multitude of Ceremonies was ſo great, and many of them ſo darke, that they did more confound and darken, then declare and ſet foorth Chriſts benefits vnto vs.

And beſides this, Chriſts Goſpel is not a ceremoniall Law (as much of Moſes Law was) but it is a Religion to ſerue God, not in bondage of the figure or ſhadow, but in the freedome of the Spirit, being content onely with thoſe Ceremonies which doe ſerue to a decent order, and godly diſcipline, and ſuch as be apt to ſtir vp the dull mind of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, wherbyhe might be edified

Furthermore, the moſt weighty cauſe of the abolishment of certaine Ceremonies was, that they were ſo farre abuſed, partly by the ſuperſtitious blindneſſe of the rude and vnlearned, and partly by the vnſatiable auarice of ſuch as ſought more their owne lucre, then the glory of God, that the abuſes could not well bee taken away, the thing remaining ſtill. But now as concerning thoſe perſons, which peraduenture will bee offended, for that ſome of the olde Ceremonies are reteined ſtill: if they conſider, that without ſome Ceremonies it is not poſsible to keepe any order, or quiet diſcipline in the Church, they

shall easily perceiue iust cause to reforme their iudgments. And if they thinke much that any of the olde doe remaine, and would rather haue all deuised anew: then such men, granting some Ceremonies conuenient to be had, surely where the old may be well vsed, there they cannot reasonably reproue the olde, onely for their age, without bewraying of their owne folly. For in such a case, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselues to bee more studious of vnity and concord, then of innouations and newfangleneſſe, which (as much as may bee, with the true setting foorth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the Ceremonies reserued to bee offended. For as those bee taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine, are retained for a discipline and order, which (vpon iust causes) may bee altered and changed, and therefore are not to be esteemed equall with Gods Law. And moreouer, they bee neither darke nor dumbe Ceremonies, but are so set foorth, that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should be abused as other haue beene. And in these our doings wee condemne no other Nations, nor prescribe any thing, but to our owne people onely. For wee thinke it conuenient, that euery Countrey should vse such Ceremonies, as they shall thinke best to the setting foorth of Gods honour and glory, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other things, which from time to time they perceiue to bee most abused, as in mens ordinances it often chanceth diuersly, in diuers Countreys.

¶ THE

THE TABLE AND KALENder expreſſing the order of the Pſalmes, to be ſaid at Morning and Euening prayer throughout the yeere, except certaine proper feaſts, as in the rules following more plainely appeare.

* * *

THe Pſalter ſhall be read through, once euery moneth. And becauſe that ſome Moneths be longer then ſome other be, it is thought good to make them euen by this meanes. To euery moneth ſhall be appointed, as concerning this purpoſe, iuſt thirtie dayes.

And becauſe Ianuary and March haue one day aboue the ſaid number: and Februarie which is placed betweene them both, hath onely xxviii. dayes: February ſhall borrow of either of the Moneths of Ianuary and March one day: and ſo the Pſalter which ſhalbe read in February, muſt begin at the laſt day of Ianuary, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October and December haue xxxi. dayes apiece: it is ordered that the Pſalmes ſhall bee read the laſt day of the ſaid moneths, which were read the day before, ſo that the Pſalter may beginne againe the firſt day of the next moneth enſuing.

Now to know what Pſalms ſhalbe read euery day, looke in the Kalender the number that is appointed for the Pſalmes, & then find the ſame number in this Table placed at the end of the Kalender for that purpoſe: & vpon that number ſhal you ſee what Pſalms ſhall be ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue

bone foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to bee noted, that in this Table and in all other parts of the Seruice, where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviii. Pſalme, following the diuiſion of the Hebrewes, doth vary in numbers from the common Latine tranſlation.

THE ORDER HOW THE REST *of the holy Scriptures (beſide the Pſalmes) is appointed to be read.*

THE Old teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhalbe read through euery yeere once, except certaine Bookes and Chapters which be leaſt edifying, and might beſt be ſpared, and therfore be left vnread.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhalbe read ouer orderly euery yere thrice, beſide the Epiſtles and Goſpels: except the Reuelation, out of the which there be only certaine Leſſons appointed vpon diuers proper Feaſts.

And to know what Leſſons ſhalbe read euery day: Finde the day of the moneth in the Kalendar following, and there ye ſhall perceiue the Bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And heere is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appointed for the Sundayes, or for any Feaſt, mooueable or vnmooueable: then the Pſalmes and Leſſons appointed in the Kalendar, ſhalbe omitted for that time.

Yee muſt note alſo, that the Collect, Epiſtle, and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fall ſome Feaſt that hath his proper.

When the yeeres of our Lord may bee diuided into foure euen parts, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the 23. day of February, ſhall be read againe the day following, except it be Sunday, which hath proper Leſſons of the Old Teſtament appointed in the Table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle or Goſpel is not expreſſed; there ye muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall bee read: there yee ſhall reade to the end of the Chapter.

Item, ſo often as the firſt Chapter of S. Matthew is read, either for Leſſon or Goſpel, yee ſhall begin the ſame at verſe 18. *Now the birth of Ieſus Chriſt, &c.* And the third Chapter of S. Lukes Goſpel ſhall bee read vnto the middle of verſe xxiii. *Being, as was ſuppoſed, the ſonne of Joſeph, &c.*

PRO-

PROPER LESSONS TO BE read for the firſt Leſſon, both at Morning and Euening prayer, on the Sundayes throughout the yere, and for ſome alſo the ſecond Leſſons.

¶ *Sundayes of Aduent.*	¶ *Mattens.*	¶ *Euenſong.*
THE firſt	Eſai. i.	Eſai ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
¶ *Sundayes after Chriſtmas.*		
The firſt	Eſai xxxvii.	Eſai xxxviii.
ij.	xli.	xliii.
¶ *Sundayes after the Epiphanie.*		
The firſt	Eſai xliiii.	Eſai xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
¶ *Septuageſima.*	Geneſis i.	Geneſis ii.
¶ *Sexageſima.*	Geneſis iii.	vi.
¶ *Quinquageſi.*	Geneſis ix.	xii.
¶ *Lent.*		
Firſt Sunday.	Geneſis xix.	Geneſis xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	Geneſis xlviii.	Geneſis xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
¶ *Eaſter day.*		
i. Leſſon.	Exod. xii.	Exod. xiiii.
ii. Leſſon.	Rom. vi.	Actes ii.

¶ Sundayes after Easter.

	¶ *Mattens.*	¶ *Euensong.*
The firſt.	Num. xvi.	Num. xx ii.
ii.	xxiii.	xxv.
iii.	Deut. iiii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
¶ *Sunday after aſcenſion day.*	Deut. xii.	Deut. xiii.
¶ *Whitſunday.*		
i. Leſſon.	Deut. xvi.	Wiſd. i.
ii. Leſſon.	Actes x. Then Peter opened his mouth, &c.	Act. xix. it fortuned, &c. *vnto*, After theſe, &c.
¶ *Trinitie Sunday.*		
i. Leſſon.	Geneſis xviii.	Ioſua. i.
ii. Leſſon.	Matth. iii.	

¶ Sundayes after Trinity.

	¶ *Mattens.*	¶ *Euensong.*
Firſt Sunday.	Ioſua x.	Ioſua xxiii.
ii.	Iudicum iiii.	Iudicum v.
iii.	i. Sam. ii.	i. Sam. iii.
iiii.	i. Sam. xii.	i. Sam. xiii.
v.	xv.	xvij.
vi.	ii. Sam. xii.	ii. Sam. xxi.
vii	xxii.	xxiiii.
viii.	i. King. xiii.	i. King. xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	ii. King. v.	ii. King. ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Ierem. v.	Ierem. xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezec. ii.	Ezec. xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Dan. iii.	Daniel vi.
xx.	Ioel ii.	Mich. vi.
xxi.	Abac. ii.	Prouerb. i.

xxii.	Prouerbes ii.	iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ Lessons proper for holy dayes.

	℣ Matteus.	℣ Euensong.
S. Andrew.	Prouerbes xx.	Prouerbes xxi.
℣ S. Tho. Apost.	xxiii.	xxiiii.
℣ Nativity of Christ.		
i. Lesson.	Esai ix.	Esai vii. God spake once againe to Achaz.
ii. Lesson.	Luke ii. *vnto* And vnto men good will.	Titus iii. The kindnesse and loue, &c.
℣ S. Steuen.		
i. Lesson.	Prouerbs xxviii.	Eccles. iiii.
ii. Lesson.	Actes vi and vii. Steuen full of faith, &c. *vnto* And when fortie yeres &c.	Acts vii. When forty yeres were &c. *vnto* Steuen full of the holy Ghost, &c.
℣ S. Iohn.		
i. Lesson.	Eccle. v.	Eccles. vi.
ii. Lesson.	Apoca. i.	Apoca. xxii.
℣ Innocents day.	Iere. xxxi. *vnto* Moreouer I	Wisedome i.
℣ Circumcision.	heard Ephraim	
i. Lesson.	Genesis xvii.	Deu. x. *vnto* And now Israel, &c.
ii. Lesson.	Rom. ii.	Coloss. iii.
Epiphanie.		
i. Lesson.	Esay xl.	Esai. xlix.
ii. Lesson.	Luke iii. *vnto* So that he was supposed to be &c	Iohn ii. *vnto* After this he went to Capernaum.

¶ Conuersion of S Paul	¶ Mattins.	¶ Euensong.
i. Lesson.		
ii. Lesson.	Wisdome v. Acts xxii. *vnto* They heard him.	Wisdome vi. Actes xxvi.
¶ Purification of Marie.	Wisdome ix.	Wisdome xii.
¶ S. Matthias.	Wisdom xix.	Eccle. i.
¶ Annunciati. of Marie.	Ecclesiastes ii.	Eccle. iii.
¶ Wednesday before Easter.	Osee xiii.	Osee xiii.
¶ Thursday before Easter.	Daniel ix.	Ierem. xxxi.
¶ Good Friday.		
¶ Easter euen.	Gene. xxii.	Esai. liii.
¶ Munday in Easter weeke.	Zach. ix.	Exodus xiii.
i. Lesson.	Exodus xvi.	Exodus xvii.
ii. Lesson.	Matth. xxviii.	Actes iii.
¶ Tuesday in Easter weeke.		
i. Lesson.	Exodus xx.	Exod. xxxii.
ii. Lesson.	Luc. xxiiii. *vnto* And behold two of them.	i. Cor. xv.
¶ S. Mark.		
¶ Philip and Iacob.	Eccle. iiii.	Eccle. v.
	Eccle. vii.	Eccle. ix.
¶ Ascension day		
¶ Munday in Whitsunweeke.	Deut. x.	ii. King. ii.
i. Lesson.	Gene. xi. *vnto* These are the generations of Sem.	Num. xj. Gather vnto me, &c. *vnto* Moses and the, &c.
ii. Lesson.		
¶ Tuesday in Whitsunweeke.	i. Cor. xii.	
	i. Sam. xix. Dauid came to Samuel. &c.	Deut. xxx.

¶ S. Bar-

	¶ *Mattens.*	¶ *Euenſong.*
¶ *S. Barnabe.*		
i. Leſſon.	Eccle. x.	Eccle. xii.
ii. Leſſon.	Actes xiiii.	Acts xv. *vnto* After certain daies.
¶ *S. Iohn Baptiſt.*		
i. Leſſon.	Mala. iii.	Mala. iiii.
ii. Leſſon.	Matth. iii.	Matth. xiiii. vnto When Ieſus, &c.
¶ *S. Peter.*		
i. Leſſon.	Eccle. xv.	Eccle. xix.
ii Leſſon.	Actes iii.	Act. iiii.
¶ *S. Iames.*	Eccle. xxi.	Eccles. xxii.
¶ *S. Bartholom.*	xxv.	xxix.
¶ *S. Matthew.*	xxxv.	xxxviii.
¶ *S. Michael.*	xxxix.	xliii.
¶ *S. Luke.*	li.	Iob. i.
¶ *Simon & Iude*		
i. Leſſon.	Iob xxiiii. xxv.	Iob xlii.
¶ *All Saints.*		
i. Leſſon.	Wiſdom. iii. *vnto*, Bleſſed is rather the, &c.	Wiſdom v. *vnto* His ielouſie alſo
ii. Leſſon.	Heb. xi. xii. Saint by faith *vnto*, Ye endure, &c.	Apoc. xix. *vnto* And I ſaw an Angel ſtand.

¶ Proper Pſalmes on certaine dayes.

	¶ *Mattens.*	¶ *Euenſong.*
Chriſtmas day.	Pſalmes xix.	Pſal. lxxxix.
	xlv.	cx.
	lxxxv.	cxxxii.
Eaſter day.	ii.	cxiii.
	lvii.	cxiiii.
	cxi.	cxviii.
Aſcenſion day.	Pſalm. viii.	Pſalm. xxiii.
	xv.	lxviii.
	xxi.	cviii.
Whit ſunday	xlv.	ciiii.
	xlvii.	cxlv

¶THE ORDER OF THE Pſalmes to be ſaid at Morning and Euening Prayer.

	Morning prayer.	*Euening prayer.*
1	1.2.3.4.5.	6 7.8.
2	9.10.11.	12.13.14.
3	15.16.17.	18.
4	19.20.21.	22.23.
5	24.25.26.	27.28.29.
6	30.32.	32.33.34.
7	35.36.	37.
8	38.39.40.	41.42.43.
9	44.45.46.	47.48.49.
10	50.51.52.	53.54.55.
11	56.57.58.	59.60.61.
12	62.63.64.	65.66.67.
13	68.	69.70.
14	71.72.	73.74.
15	75.76.77.	78.
16	79.80.81.	82.83.84.85.
17	86.87.88.	89.
18	90.91.92.	93.94.
19	95.96.97.	98.99.100.101.
20	102.103.	104.
21	105.	106.
22	107.	108.109.
23	110.111.112.113.	114.115.
24	116.117.118.	119. Inde 4.
25	Inde 5.	Inde 4.
26	Inde 5. (124.125.	Inde 4. (130.131.
27	120.121.122.123.	126.127.128.129.
28	132.133.134.135.	136.137.138.
29	139.140.141.	142.143.
30	144.145.146.	147.148.149.150.

The yere of our Lord.	The Golden number.	The Sunday letter.	The Leape yeere.	Aſhwednesday the firſt day of Lent.	Eaſter day.
1612	17	E	D	Feb. 25.	April 12
1613	18	C B		17.	4.
1614	19	A G	F	9. March	24.
1615	1			22. Febr.	9.
1616	2	E D C B	A	14.	March 31
1617	3			7. March.	April 20.
1618	4			18. Febr.	5.
1619	5			10.	March 28
1620	6	G F E D	C	1. March.	April 16.
1621	7			14. Febr.	1.
1622	8			6 March.	21.
1623	9			16. Febr.	13.
1624	10	B A G F	E	11.	March 28
1625	11			2 March.	April 17.
1626	12			22. Febr.	9.
1627	13			7.	March 25
1628	14	D C B A	G	27.	April 13.
1629	15			18.	5.
1630	16			10.	March 28
1631	17			23.	April 10.
1632	18	F E D C	B	15.	1.
1633	19			6. March	21.
1634	1			19. Febr.	6.
1635	2			11.	March 29
1636	3	A G F E	D	2. March.	April 17.
1637	4			22. Febr.	9.
1638	5			7.	March 25
1639	6			27.	April 14.
1640	7	C B A G	F	19.	5.
1641	8		E	10. March	25.

¶ To finde Easter for euer.

Prime	A	B	C	D	E	F	G
i	Apr. 9.	10	11	12	6	7	8
ii	Mar. 26.	27	28	29	30	31	Ap. 1
iii	Apr. 16	17	18	19	20	14	15
iiii	Apr. 9.	3	4	5	6	7	8
v	Mar. 26.	27	28	29	33	24	25
vi	Apr. 16	17	11	12	13	14	15
vii	Apr. 2.	3	4	5	6	Ma. 31	Ap. 1
viii	Apr. 23	24	25	19	20	21	22
ix	Apr. 9.	10	11	12	13	14	8
x	Apr. 2.	3	Ma. 28	29	30	31	Ap. 1
xi	Apr. 16	17	18	19	20	21	22
xii	Apr. 9.	10	11	5	6	7	8
xiii	Mar. 26.	27	28	29	30	31	25
xiiii	Apr. 16	17	18	19	13	14	15
xv	Apr. 2.	3	4	5	6	7	8
xvi	Mar. 26.	27	28	22	23	24	25
xvii	Apr. 16	10	11	12	13	14	15
xviii	Apr. 2.	3	4	5	Ma. 30	31	Ap. 1
xix	Apr. 23	24	18	19	20	21	22

¶ When yee haue found the Sunday Letter in the vppermoſt Line, guide your eye downeward from the ſame, till ye come right ouer the Prime, and there is ſhewed both what Moneth, and what day of the Moneth Easter falleth that yeere.

¶ Ianuary hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Leſſon	2. Leſſon	1. Leſſon	2. Leſſ.
	A	New yeres	Gen. 17	Rom. 2.	Deut. 10	Col. 2.
1	b	day.	Gen. 1.	Matth. 1.	Gene. 2	Rom. 1
2	c		3	2	4	2
3	d		5	3	6	3
4	e	Epiphanie.	7	4	8	4
5	f		Eſa. 60.	Luc 3.	Eſa. 49.	Ioh. 2.
6	g	Lucian.	Gen. 9.	Matth. 5	Gen. 12.	Rom. 5.
7	A		13	6	14	6
8	b		15	7	16	7
90	c		17	8	18	8
11	d	Sol In Aq.	19	9	20	9
12	e	Hillarie.	21	10	22	10
13	f		23	11	24	11
14	g		25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c	Prisca.	31	15	32	15
18	d		33	16	34	16
19	e	Fabian.	35	17	37	1. Cor. 1
20	f	Agnes.	38	18	39	2
21	g	Vincent.	40	19	41	3
22	A		42	20	43	4
23	b		44	21	45	5
24	c	Conu. of	46	22	47	6
25	d	Paul.	Wiſd. 5	Acts 22.	Wiſ. 6.	Act. 26
26	e		Gen. 48.	Matt. 23.	Gen 49.	1. Cor. 7
27	f		50	24	Exod. 1.	8
28	g		Exod. 2	25	3	9
29	A		4	26	5	10
30	b		7	27	8	11
31	c		9	28	10	12

¶ Februarie hath xxviij dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Leſſon	2. Leſſon.	1. Leſſon	2. Leſſ.
1	d	Faſt.	Exo. 11	Mar. 1.	Exo. 12.	1 Co. 13
2	e	Pur. Mary	Wiſ. 9.	2	Wiſ. 12.	14
3	f	Blaſii.	Exo. 13.	3	Exo. 14	15
4	g		15	4	16	16
5	A	Agatha.	17	5	18	2. Cor. 1
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		32	9	33	5
10	f		34	10	Leui. 18	6
11	g	Sol in Piſ.	Leuit. 19	11	20.	7
12	A		26	12	Num. 11	8
13	b		Num. 12	13	13	9
14	c	Valentine.	14	14	16	10
15	d		17	15	20	11
16	e		21	16	22	12
17	f		23	Lu. di. 1.	24	13
18	g		25	di. 1.	27	Gal. 1.
19	A		30	2	31	2
20	b		32	3	35	3
21	c		36	4	Deut. 1.	4
22	d		Deut. 2.	5	3	5
23	e	Faſt.	4	6	5	6
24	f	S. Mat-thias.	Wiſ. 19	7	Eccle 1.	Eph. 1.
25	g		Deut. 6.	8	Deut. 7.	2
26	A		8	9	9	3
27	b		10	10	11	4
28	c		12	11	13	5

¶ March hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	d	Dauid.	Den. 16.	Luk. 12	Deut. 17	Ephe. 6
2	e	Cedde.	18	3	19	Phil. 1.
3	f		20	14	21	2
4	g		22	15	24	3
5	A		25	16	26	4
6	b		27	17	28	Col. 1.
7	c	Perpetue.	29	18	30	2
8	d		31	19	32	3
9	e		33	20	34	4
10		*Equin.*	Iosue 1.	21	Iosue 2.	1. The. 1
11	g	*olin Ar.*	3	22	4	2
12	A	Gregor.	5	23	6	3
13	b		7	24	8	4
14	c		9	Iohn 1.	10	5
15	d		23	2	24	1. Th. 1
16	e		Iudg. 1.	3	Iudg. 2.	2
17	f		3	4	4	3
18	g	Edward.	5	5	6	1. Tim. 1
19	A		7	6	8	2. 3
20	b		9	7	10	4
21	c	Benedict.	11	8	12	5
22	d		13	9	14	6
23	e		15	10	16	2 Tim. 1
24	f	Fast.	17	11	18	2
25	g	*Annun. of*	Eccle. 2.	12	Eccle. 3.	3
26	A	*Mary.*	Iudg. 15	13	Iudg. 20	4
27	b	*Iui. R. Car.*	21	14	Ruth 1	Titus 1
28	c		Ruth 2.	15	3	2. 3
29	d		4	16	1. Sam. 1	Phile.
30	e		1. Sam. 2	17	3	Heb 1.
31	f		4	18	5	2

¶ April hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. Lesson	1. Lesson	2 Less.
1	g		1. Sam. 6	Ioh. 19.	1. Sam. 7	Hebr. 3
2	A		8	20	9	4
3	b	Richard.	10	21	11	5
4	c	Ambros.	12	Acts. 1.	13	6
5	d		14	2	15	7
6	e		16	3	17	8
7	f		18	4	19	9
8	g		20	5	21	10
9	A		22	6	23	11
10	b		24	7	25	12
11	c	Sol in Tau	26	8	27	13
12	d	ro.	28	9	29	Iam. 1
13	e		30	10	31	2
14	f		2. Sam. 1	11	2. Sam. 2	3
15	g		3	12	4	4
16	A		5	13	6	5
17	b		7	14	8	1. Pet. 1
18	c		9	15	10	2
19	d	Alphage.	11	16	12	3
20	e		13	17	14	4
21	f		15	18	16	5
22	g		17	19	18	2. Pet. 1
23	A	S. Georg.	19	20	20	2
24	b		21	21	22	3
25	c	Marke	Eccle. 4.	22	Eccle. 5	1. Io. 1.
26	d	Euangel.	2. sam. 23	23	2. sam. 24	2
27	e		1. kin. 1.	24	1. king. 2	3
28	f		3	25	4	4
29	g		5	26	6	5
30	A		7	27	8	2. 3. Ioh

May hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſ.*	2. *Leſſ*	1 *Leſſ*	.*Leſſ*.2
1	b	*Philip &*	Eccles.7.	Act. 8.	Eccl.9.	Iude.
2	c	*Iacob.*	1.King.9	28	1.ki.10	Rom.1.
3	d	Inuention	11	Mat.1.	12	2
4	e	of the	13	2	14	3
5	f	croſſe.	15	3	16	4
6	g	IohnPort.	17	4	18	5
7	A		19	5	20	6
8	b		21	6	22	7
9	c		2King.1.	7	2.Ki.2	8
10	d		3	8	4	9
11	e		5	9	6	10
12	f	*Sol.in Ge.*	7	10	8	11
13	g		9	11	10	12
14	A		11	12	12	13
15	b		13	13	14	14
16	c		15	14	16	15
17	d		17	15	18	16
18	e		19	16	20	1.Cor.1
19	f	Dunſtan.	21	17	22	2
20	g		23	18	24	3
21	A		25	19	Ezr.2.	4
22	b		Ezra.3.	20	4	5
23	c		5	21	6	6
24	d		7	22	9	7
25	e		Nehe.1.	23	Neh.2	8
26	f	Auguſtin.	4	24	5	9
27	g		6	25	8	10
28	A		9	26	10	11
29	b		13	27	Heſt.1	12
30	c		Heſt.2.	28	3	13
31	d		4	Mar.1.	5	14

Iune hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	e		Heſt.6.	Mar.2.	Heſt.7	1.Cor.15
2	f		8	3	9	16
3	g	Nichom.	Iob.1.	4	Iob.2.	2.Cor.1
4	A		3	5	4	2
5	b	Boniface.	5	6	6	3
6	c		7	7	8	4
7	d		9	8	10	5
8	e		11	9	12	6
9	f		13	10	14	7
10	g		15	11	16	8
11	A	Bar. Apo.	Eccl.10.	Act.14	Eccl.12	Act.15.
12	b	*Sol in Cā.*	Iob.17.18	Mar.12	Iob.19	2.Cor.9
13	c	Solſt. eſti.	20	13	21	10
14	d		22	14	23	11
15	e		24.25.	15	26.27.	12
16	f		28	16	29	13
17	g		30	Luk.1.	31	Galat.1.
18	A		32	2	33	2
19	b		34	3	35	3
20	c	Edward.	36	4	37	4
21	d		38	5	39	5
22	e		40	6	41	6
23	f	Faſt.	42	7	Prou.1	Ephe.1.
24	g	*Iob. Bapt.*	Mal.3.	Mat.3.	Mal.4.	Matt.14.
25	A		Prou.2.	Luk.8.	Pro.3.	Ephe.2.
26	b		4	9	5	3
27	c		6	10	7	4
28	d	Faſt.	8	11	9	5
29	e	*S. Pet. apo*	Eccl. 15.	Act. 3.	Ecc.19	Act.4.
30	f		Prou. 10.	Luk.12	Pro.11	Ephe.6.

Iuly hath xxxj. dayes

			¶ Morning prayer.		¶ Euening prayer.	
			Morning prayer		*Euening prayer*	
			1 Lect.	2 Lect.	1 Lect.	2 Lect.
1	g	Visi. Ma.	Prou. 12	Luk. 13	Prou. 13	Phil. 1.
2	A		14	14	15	2
3	b	Martin.	16	15	17	3
4	c		18	16	19	4
5	d		20	17	21	Coloss. 1.
6	e	Dogdays.	22	18	23	2
7	f		24	19	25	3
8	g		26	20	27	4
9	A		28	21	29	1. Thes. 1.
10	b		31	22	Eccle. 1	2
11	c		Eccle. 2.	23	3	3
12	d	*Sol in Leo*	4	24	5	4
13	e		6	Ioh. 1.	7	5
14	f		8	2	9	2. Thes. 1.
15	g	Swithun.	10	3	11	2
16	A		12	4	Iere. 1.	3
17	b		Iere. 2.	5	3	1. Tim. 1.
18	c		4	6	5	2. 3.
19	d		6	7	7	4
20	c	Margaret	8	8	9	5
21	f		10	9	11	6
22	g	Magdal.	12	10	13	2. Tim. 1.
23	A		14	11	15	2
24	b	Fast.	16	12	7	3
25	c	*Iam. Ap.*	Eccl. 31	13	Eccl. 23	4
26	d	Anne.	Iere. 18	14	Iere. 19	Titus 1.
27	e		20	15	21	2. 3.
28	f		22	16	23	Phile.
29	g		24	17	25	Heb. 1.
30	A		26	18	27	2
31	b		28	19	29	3

¶ August hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesso.*	2. *Less*	*Less*	2. *Less.*
1	c	Lammas.	Iere.30.	Ioh.20	Iere.31	Heb.4.
2	d		32	21	33	5
3	e		34	Act. 1.	35	6
4	f		36	2	37	7
5	g		38	3	39	8
6	*A*	Transfig.	40	4	41	9
7	b	Name of	42	5	43	10
8	c	Iesu.	44	6	45.46	11
9	d		47	7	48	12
10	e	Laurens.	49	8	50	13
11	f		51	9	52	Iam.1.
12	g	*Sol in Vi.*	Lamen.1.	10	Lam.2.	2
13	*A*		3	11	4	3
14	b		5	12	Eze.2.	4
15	c		Ezec. 3.	13	6	5
16	d		7	14	13	1. Pet.1.
17	e		14	15	18	2
18	f		32	16	34	3
19	g		Dan.1.	17	Dan.2.	4
20	*A*		3	18	4	5
21	b		5	19	6	2. Pet.1.
22	c		7	20	8	2
23	d	Fast.	9	21	10	3
24	e	*Bart. A.*	Eccl.25.	22	Ec.26.	1. Ioh.1.
25	f		Dan. 11.	23	Dan.12	2
26	g		(**)13	24	14	3
27	*A*		Ose. 1.	25	Os.2.3.	4
28	b	Augustin	4	26	5.6.	5
29	c	Behead	7	27	8	2.3. Ioh.
30	d	of Iohn.	9	28	10	Iude.
31	e		11	Mat.1.	12	Rom.1.

(**) Note, that the 13. of Daniel, touching the History of Susanna, is to bee read vntill these words *And King Astyages, &c.*

¶ September hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesson.*	2. *Less.*	1. *Less.*	2. *Less*
1	f		Osee. 13.	Mat. 2.	Osee. 14	Rom
2	g	Gyles.	Ioel. 1.	3	Ioel. 2.	3
3	A		3	4	Amos. 1	4
4	b		Amos. 2.	5	3	5
5	c	Dog. daies	4	6	5	6
6	d	end.	6	7	7	7
7	e	Enur bish.	8	8	9	8
8	f	Nat. of Ma.	Abdi. 1.	9	Iona. 1	9
9	g		Iona. 2 3.	10	4	10
10	A		Mich. 1.	11	Mich. 2.	11
11	b		3	12	4	12
12	c	*Sol in Lib.*	5	13	6	13
13	d		7	14	Nah. 1.	14
14	e	Holy croſſ.	Nahu 2.	15	3	15
15	f	*Aequinoc.*	Abac. 1.	16	Abac. 2.	16
16	g	*Autumn.*	3	17	Soph. 1.	1. Co.
17	A	Lambert.	Seph. 2.	18	3	2
18	b		Agge. 1.	19	Agge. 2.	3
19	c		Zacha. 1.	20	Zac. 2. 3	4
20	d	Faſt.	4. 5.	21	6	5
21	e	*S. Matthew*	Eccl. 35.	22	Eccl 38	6
22	f		Zach. 7.	23	Zach. 8.	7
23	g		9	24	10	8
24	A		11	25	12	9
25	b		13	26	14	10
26	c	Cyprian.	Mala. 1.	27	Mala. 2.	11
27	d		3	28	4	12
28	e		Tobi. 1.	Mar. 1.	Tobi. 2.	13
29	f	*S. Michael.*	Eccl. 39	2	Eccl. 44	14
30	g	Hierome.	Tob. 3.	3	Tobi. 4.	15

¶ October hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesſ.	2. Lesſ.	1. Lesſ.	2. Lesſ.
1	A	Remige.	(*)	Mar. 4	Tobi. 6.	1. Co. 16
2	b		Tob. 7.	5	8	2. Cor. 1
3	c		9	6	10	2
4	d		11	7	12	3
5	e		13	8	14	4
6	f	Faith.	Iudit. 1.	9	Iudit. 2.	5
7	g		3	10	4	6
8	A		5	11	6	7
9	b	Dennis.	7	12	8	8
10	c		9	13	10	9
11	d		11	14	12	10
12	e	ol in Sc.	13	15	14	11
13	f	Edward.	15	16	16	12
14	g		Wisd. 1.	Lu. di. 1	Wis. 2.	13
15	A		3	di. 1.	4	Galat. 1
16	b	Nouem.	5	2	6	2
17	c	Ethildr.	7	3	8	3
18	d	Luke Ew.	Eccl. 51.	4	Iob. 1.	4
19	e		Wisd. 9.	5	Wis. 10	5
20	f		11	6	12	6
21	g		13	7	14	Ephe. 1.
22	A		15	8	16	2
23	b		17	9	18	3
24	c		19	10	Eccl. 1.	4
25	d	Crispine.	Eccle. 2.	11	3	5
26	e		4	12	5	6
27	f	Fast.	6	13	7	Phil. 1.
28	g	Simon &	Io. 24. 25	14	Iob. 42.	2
29	A	Iude.	Eccle. 8.	15	Eccle. 9	3
30	b		10	16	11	4
31	c	Fast	12	17	12	Colos.

(*) Note that the 6. of Exodus is to be read the first of October at Morning prayer, vnto these words *These be the heads &c.*

¶ Nouember hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesſ.	2. Lesſ.	1. Lesſ.	2. Lesſ.
1	d	*All Saints*	Wiſd. 3	He. 11. 12	Wiſd. 5	Apo. 19
2	e		Eccl. 14	Luc. 18.	Eccl. 45.	Col. 2.
3	f		16	19	17	3
4	g		18	20	19	4
5	A	*Pap. conſp*	20	21	21	1. Th. 1.
6	b	Leonard.	22	22	23	2
7	c		24	23	25 (*)	3
8	d		27	24	28	4
9	e		29	Iohn 1.	30	5
10	f		31	2	32	2. The. 1
11	g	S. Martin.	33	3	34	2
12	A	*Sol. in Sag*	35	4	36	3
13	b	Brice.	37	5	38	1. Tim. 1
14	c	December.	39	6	40	2. 3.
15	d	Machute.	41	7	42	4
16	e		43	8	44	5
17	f	Hugh Biſh	45	9	46 (*)	6
18	g		47	10	48	1. Tim. 1
19	A	Na. R. Ca.	49	11	50	2
20	b	Edmund	51	12	Baruc. 1	3
21	c	king.	Baruc. 2.	13	3	4
22	d	Cicely.	4	14	5	Titus 1.
23	e	Clement.	6	15	Eſai 1.	2. 3.
24	f		Eſai 2.	16	3	Phile. 1
25	g		4	17	5	Heb. 1.
26	A	Katherine.	6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Faſt.	12	21	13	5
30	e	*And. Ap.*	Pro. 20.	Act. 1.	Prou. 21	6

(*) The beginning of the 26. Chap of Eccles. (*vnto*) *But when one is, &c.* muſt be read with the 25. chap.

(*) Note that the 46. Chapter of Eccleſiaſticus is to be read vnto theſe words, *After this he told, &c.*

¶ December hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Leſſ.	2. Leſſ.	1. Leſſ	Leſſ.
1	f		Eſai 14.	Act. 2.	Eſai 15	Heb. 7.
2	g		16	3	17	8
3	A		18	4	19	9
4	b		20,21.	5	22	10
5	c		23	6	24	11
6	d	Nicholas	25	dim.7.	26	12
7	e		27	dim. 7.	28	13
8	f	Concep.	29	8	30	Iam. 1.
9	g	Ma.	31	9	32	2
10	A		33	10	34	3
11	b		35	11	36	4
12	c	Sol in Cap	37	12	38	5
13	d	Luci.	39	13	40	1. Pet. 1
14	e	Ianuari.	41	14	42	2
15	f		43	15	44	3
16	g	O ſapien-	45	16	46	4
17	A	tia.	47	17	48	5
18	b		49	18	50	2. Pet. 1
19	c		51	19	52	2
20	d	Faſt.	53	20	54	3
21	e	Tho. Apo.	Pro. 23.	21	Pro. 24	1. Ioh. 1.
22	f		Eſai 55	22	Eſai 56.	2
23	g		57	23	58	3
24	A	Faſt.	59	24	60	4
25	b	Chriſtmas.	Eſai 9.	Luke 2.	Eſai 7.	Tit. 3.
26	c	S. Steuen.	Pro. 28.	Act. 6,7	Eccle. 4	Acts 7.
27	d	S. Iohn.	Eccl. 5.	Apoc. 1	Eccle. 6	Reu. 22
28	e	Innocents.	Ier. 31.	Act. 25.	Wiſd. 1	1. Ioh. 5.
29	f		Eſai 61.	26	Eſai 62.	2. Iohn.
30	g		63	27	64	3. Iohn.
31	A	Siluester	56	28	66	Iude.

Septuageſima.	before Eaſter.	ix. weekes.
Sexageſima.		viij. weekes.
Quinquageſima.		vij. weekes.
Quadrageſima.		vj. weekes.
Rogations.	after Eaſter.	v. weekes.
Whitſunday.		vij. weekes.
Trinitie Sunday.		viij. weekes.

Theſe to be obſerued for Holy dayes, and none other.

THat is to ſay, All Sundayes in the yere. The dayes of the Feaſts of the Circumciſion of our Lord Ieſus Chriſt. Of the Epiphany. Of the Purification of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Marke the Euangeliſt. Of S. Philip and Iacob the Apoſtles. Of the Aſcenſion of our Lord Ieſus Chriſt. Of the Natiuitie of S. Iohn Baptiſt. Of S. Peter the Apoſtle. Of S. Iames the Apoſtle. Of S. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle. Of S. Michael the Archangel. Of S. Luke the Euangeliſt. Of S. Simon and Iude the Apoſtles. Of all Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. Iohn the Euangeliſt. Of the holy Innocents. Munday and Tueſday in Eaſter weeke. Munday and Tueſday in Whitſun weeke.

A rule to know when the Terme beginneth and endeth.

HIlarie Terme beginneth the xxiij. day of Ianuarie (if it be not Sunday: if it be Sunday, then the next day after) and endeth the xij. of February.

EAſter Terme beginneth xviij. dayes after Eaſter day, and endeth foure daies after the Aſcenſion day.

TRinitie Terme beginneth twelue dayes after Whitſunday, and endeth the Wedneſday fortnight after.

MIchaelmas Terme beginneth the ix. day of October, if it be not Sunday, and endeth the xxviij of Nouember.

¶ AN

¶ The Order where Morning and Euening Prayer shall be vſed and ſaid.

THe Morning and Euening Prayer ſhall be vſed in the accuſtomed place of the Church, Chappell, or Chancell, except it ſhall bee otherwiſe determined by the Ordinary of the place: And the Chancels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at other times in his Miniſtration, ſhall vſe ſuch Ornaments in the Church, as were in vſe by authority of Parliament in the ſecond yeere of the raigne of Edward the ſixt, according to the Acte of Parliament ſet in the beginning of this Booke.

¶ An

¶ AN ORDER FOR MORNING PRAYER, daily thorowout the yeare.

¶ *At the beginning both of Morning Prayer, and likewiſe of Euening Prayer, the Miniſter ſhall read with a loud voice ſome one of theſe Sentences of the Scriptures that follow: And then he ſhall ſay that which is written after the ſaid Sentences.*

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord. *Ezek.* 18. 21. 22.

I do know mine owne wickedneſſe, and my ſinne is alway againſt me. *Pſal.* 51. 3.

Turne thy face away from our ſinnes (O Lord) and blot out all our offences. *Pſal.* 51. 9.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts. *Pſal.* 51. 17.

Rent your hearts and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercy, and ſuch a one that is ſorry for your afflictions. *Ioel* 2. 13.

To thee (O Lord God) belongeth mercy and forgiueneſſe, for we haue gone away from thee, and haue not hearkned to thy voice, whereby we might walke in thy Lawes which thou haſt appointed for vs. *Dan.* 9. 9, 10.

Correct vs, O Lord, and yet in thy iudgement, not in thy furie, leſt wee ſhould be conſumed and brought to nothing. *Ier.* 10. 24.

Amend your liues, for the kingdome of God is at hand. *Matth.* 3. 2.

I will go to my Father, and ſay vnto him, Father, I haue ſinned againſt heauen and againſt thee: I am no more worthy to bee called thy ſonne. *Luke* 15. 18, 19.

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Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight. *Psal* 143.2.

If we say that wee haue no sinne, we deceiue our selues, and there is no trueth in vs. 1. *Iohn* 1.8.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sins and wickednesse, and that wee should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtaine forgiuenesse of the same by his infinite goodnesse and mercie. And although wee ought at all times humbly to acknowledge our sins before God, yet ought wee most chiefly so to doe when wee assemble and meet together, to render thankes for the great benefits that wee haue receiued at his hands, to set foorth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessary, as well for the bodie as the soule. Wherefore I pray and beseech you as many as be here present, to accompany mee with a pure heart, and humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession to be said of the whole Congregation after the Minister, kneeling.

ALmightie and most mercifull Father, we haue erred and strayed from thy wayes like lost sheepe: wee haue followed too much the deuices and desires of our owne hearts: wee haue offended against thy holy Lawes: we haue left vndone those things which we ought to haue done, and we haue done those things which wee ought not to haue done: and there is no health in vs: but thou, O Lord, haue mercie vpon vs miserable offenders. Spare thou them, O God, which confesse their faults, restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord: and grant O most mercifull Father for his sake, that we may hereafter liue a godly, righteous and sober life, to the glory of thy holy Name. Amen.

¶ Th

¶ *The absolution or remission of sinnes, to be pronounced by the Minister alone.*

ALmightie God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse and liue: and hath giuen power and commandement to his Ministers to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: he pardoneth and absolueth all them which truely repent, and vnfainedly beleeue his holy Gospel. Wherefore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last wee may come to his eternall ioy, through Iesus Christ our Lord.

¶ *The people shall answere,* Amen.

¶ *Then shall the Minister begin the Lords Prayer with a loud voyce.*

OVr Father which art in heauen, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

¶ *Then likewise he shall say,*

O Lord open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God make speed to saue vs.

Answ. O Lord make haste to help vs.

Priest. Glory be to the Father, and to the Sonne, and to the holy Ghost.

Answ. As it was in the beginning, is now and euer shall be, world without end. Amen.

Praise ye the Lord.

¶ *Then shall be said or sung this Psalme following.*

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hils is his also.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let vs worſhip and fall downe: and kneele before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.

When your fathers tempted mee: prooued mee, and ſaw my workes.

Fourty yeares long was I grieued with this generation, and ſaid: It is a people that doe erre in their hearts, for they haue not knowne my wayes.

Vnto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Then ſhall follow certaine Pſalmes in order, as they bee appointed in a Table made for that purpoſe, except there bee proper Pſalmes appointed for that day. And at the end of euery Pſalme throughout the yeere, and likewiſe in the end of* Benedictus, Benedicite, Magnificat, *and* Nunc dimittis *ſhall be repeated,*

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Then ſhalbe read two Leſſons diſtinctly with a loud voice, that the people may heare. The firſt of the old Teſtament, the ſecond of the New, like as they bee appointed in the Kalendar, except there be proper Leſſons aſſigned for that day: The Prieſt that readeth the Leſſon, ſtanding, and turning him ſo, as he may beſt be heard of all ſuch as be preſent. And before euery Leſſon the Prieſt ſhall ſay thus, The firſt, ſecond, third, or fourth Chapter of Geneſis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalendar. And in the end of euery Chapter he ſhall ſay,*

Here endeth ſuch a Chapter of ſuch a Booke.

¶ *And (to the end the people may the better heare) in ſuch places where they do ſing, there ſhall the Leſſons be ſung in a plaine tune, after the manner of diſtinct reading, and likewiſe the Epiſtle and Goſpel,*

¶ *After*

¶ *After the first Lesson shall follow,* Te Deum laudamus *in English daily throwout the whole yeere.*

WE praise thee (O God:) wee knowledge thee to be the Lord.

All the earth doeth worship thee: the Father euerlasting.

To thee all Angels cry aloud: the heauens, and all the powers therein.

To thee Cherubin, and Seraphin: continually doe cry.

Holy, holy, holy: Lord God of Sabbaoth.

Heauen and earth are full of the Maiestie: of thy glory.

The glorious companie of the Apostles: praise thee.

The goodly fellowship of the prophets: praise thee.

The noble armie of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite Maiesty.

Thine honourable: true and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou hadst ouercome the sharpenesse of death: thou didst open the kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God: in the glorie of the Father.

Wee beleeue that thou shalt come: to bee our Iudge.

Wee therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious bloud.

Make them to be numbred with thy Saints: in glorie euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And wee worship thy Name: euer world without end.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercie vpon vs.

O Lord let thy mercie lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let mee neuer be confounded.

¶ Or this Canticle. *Benedicite omnia opera Domini.*

O All ye works of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O yee Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O yee waters that bee aboue the firmament, blesse yee the Lord: praise him and magnifie him for euer.

O all ye powers of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise him and magnifie him for euer.

O ye Starres of heauen, blesse ye the Lord: praise him and magnifie him for euer.

O ye showres and dew, blesse ye the Lord: praise him and magnifie him for euer.

O ye windes of God, blesse yee the Lord: praise him and magnifie him for euer.

O ye fire and heat, blesse ye the Lord: praise him and magnifie him for euer.

O ye winter and summer, blesse ye the Lord: praise him and magnifie him for euer.

O ye dewes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O ye frost and cold, blesse ye the Lord: praise him and magnifie him for euer.

O ye yce and snow, blesse ye the Lord: praise him and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord: praise him and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lord: praise him and magnifie him for euer.

O ye lightnings and clouds, blesse ye the Lord: praise him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hilles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye welles, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O ye ſeas and flouds, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye whales, and all that moone in the waters, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye fowles of the ayre bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all yee beaſts and cattell, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O yee prieſts of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lord: praiſe him and magnifie him for euer.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *And after the ſecond Leſſon ſhall be vſed and ſaid,* Benedictus *in Engliſh, as followeth.*

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed vp a mighty ſaluation for vs: in the houſe of his ſeruant Dauid.

As he ſpake by the mouth of his holy Prophets: which haue beene ſince the world began.

That we ſhould be ſaued from our enemies: and from the hands of all that hate vs.

To performe the mercie promiſed to our forefathers: and to remember his holy Couenant.

To performe the oath which he ſware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſsion of their ſinnes.

Through the tender mercie of our God: whereby the day-ſpring from on high hath viſited vs.

To giue light to them that ſit in darkneſſe, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Or, this 100. Pſalme.

O Be ioyfull in the Lord, all yee lands: ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made vs, and not we our ſelues, we are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankeſgiuing, and into his courts with praiſe: be thankefull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercy is euerlaſting: and his trueth endureth from generation to generation.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Then ſhall be ſaid the Creed by the Miniſter and the people, ſtanding.

I Beleeue in God the Father Almightie, Maker of heauen and earth: and in Ieſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the virgin Marie, ſuffered vnder Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day hee roſe againe from the dead, he aſcended into heauen, and ſitteth on

on the right hand of God the father Almightie, from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the bodie, and the life euerlasting. Amen.

¶ *And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loud voyce,*

The Lord be with you.

Answer. And with thy Spirit.

Minister. ¶ Let vs pray.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ *Then the Minister, Clerkes, and people shall say the Lords prayer in English with a loud voice.*

Our Father which art in heauen, &c.

¶ *Then the Minister standing vp, shall say.*

O Lord shew thy mercie vpon vs.

Answer. And grant vs thy saluation.

Minister. O Lord saue the King.

Answer. And mercifully heare vs when we call vpon thee.

Minister. Indue thy Ministers with righteousnesse.

Answer. And make thy chosen people ioyfull.

Minister. O Lord saue thy people.

Answer. And blesse thine inheritance.

Minister. Giue peace in our time, O Lord.

Answer. Because there is none other that fighteth for vs, but onely thou, O God.

Minister. O God, make cleane our hearts within vs.

Answer. And take not thy holy Spirit from vs.

¶ *Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second for peace. The third, for grace to liue well, And the two last Collects, shall neuer alter, but daily be said at Morning prayer, throughout all the yeare, as followeth.*

¶ *The second Collect for peace.*

O God which art Authour of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome:

defend vs thy humble ſeruants in all aſſaults of our enemies, that wee ſurely truſting in thy defence, may not feare the power of any aduerſaries through the might of Ieſus Chriſt our Lord. Amen.

¶ *The third Collect for grace.*

O Lord our heauenly Father, Almightie and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mightie power, and grant that this day we fall into no ſin, neither run into any kind of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Ieſus Chriſt our Lord. Amen.

¶ AN ORDER FOR EVENING PRAYER thorowout the yeare.

¶ *The Prieſt ſhall ſay.*

OVr Father which art in heauen, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord open thou our lips.
Anſwer. And our mouth ſhall ſhew foorth thy praiſe.
Miniſter. O God make ſpeed to ſaue vs.
Anſwer. O Lord make haſte to helpe vs.
Miniſter. Glory be to the Father, &c.
As it was in the beginning, &c.

Praiſe ye the Lord.

¶ *Then the Pſalmes in order as they be appointed in the Table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as it is appointed likewiſe in the Kalendar, except there be proper Leſſons appointed*

appointed for that day. After that Magnificat *in Englisſh, as followeth.*

MY ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my Sauiour.

For he hath regarded: the lowlineſſe of his handmaiden.

For behold from hencefoorth: all generations ſhall call me bleſſed.

For he that is mightie hath magnified mee: and holy is his Name.

And his mercy is on them that feare him: throwout all generations.

He hath ſhewed ſtrength with his arme: he hath ſcattered the proude in the imagination of their hearts.

He hath put downe the mightie from their ſeat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercie hath holpen his ſeruant Iſrael: as hee promiſed to our forefathers, Abraham, and his ſeed for euer.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or the 98. Pſalme.

O Sing vnto the Lord a new ſong: for he hath done maruellous things.

With his owne right hand, and with his holy arme: hath he gotten himſelfe the victorie.

The Lord declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercie and truth towards the houſe of Iſrael: and all the ends of the world haue ſeene the ſaluation of our God.

Shew your ſelues ioyfull vnto the Lord, all yee lands: ſing, reioyce, and giue thankes.

Praiſe the Lord vpon the harpe: ſing to the harpe with a Pſalme of thankeſgiuing.

With trumpets alſo and ſhawmes: O ſhew your ſelues ioyfull before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the flouds clap their hands, and let the hilles be ioyfull together before the Lord: for hee is come to iudge the earth.

With

With righteousnesse shall he iudge the world: and the people with equitie.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then a lesson of the new Testament. And after that,* Nunc dimittis, *in English, as followeth.*

LOrd now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or else this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowne vpon earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall follow the Creed, with other prayers, as is before appointed at Morning Prayer, after* Benedictus, *and with three Collects. First of the day: The second for Peace: The third for aide against all perils, as hereafter followeth: which two last Collects, shall be daily said at Euening Prayer without alteration.*

¶ *The second Collect at Euening Prayer.*

OGod from whom all holy desires, all good counsels, and all iust workes doe proceed:

giue

giue vnto thy ſeruants that peace which the world cannot giue, that both our hearts may be ſet to obey thy Commandements, and alſo that by thee we being defended from the feare of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Ieſus Chriſt our Sauiour. Amen.

¶ *The third Collect for aide againſt all perils.*

LIghten our darkeneſſe, wee beſeech thee, (O Lord) and by thy great mercie defend vs from all perils and dangers of this night,, for the loue of thy onely Sonne our Sauiour Ieſus Chriſt. Amen.

¶ *In the Feaſts of Chriſtmas, the Epiphany, Saint Matthias, Eaſter, the Aſcenſion, Pentecoſt, Saint Iohn Baptiſt, Saint Iames, Saint Bartholomew, Saint Matthew, Saint Simon and Iude, Saint Andrew, and Trinitie Sunday, ſhall be ſung or ſaid, immediately after* Benedictus, *this Confeſſion of our Chriſtian faith.*

WHoſoeuer will be ſaued: before all things it is neceſſary that he hold the Catholike Faith.

Which faith except euery one doe keepe whole and vndefiled: without doubt he ſhall periſh euerlaſtingly.

And the Catholike faith is this: that we worſhip one God in Trinitie, and Trinitie in Vnitie.

Neither confounding the perſons: nor diuiding the ſubſtance.

For there is one perſon of the Father, another of the Sonne: and another of the holy Ghoſt.

But the Godhead of the Father, of the Sonne, and of the holy Ghoſt is all one: the glory equall, the Maieſtie coeternall.

Such as the Father is, ſuch is the Sonne: and ſuch is the holy Ghoſt.

The Father vncreate, the Sonne vncreate: and the holy Ghoſt vncreate.

The Father incomprehenſible, the Sonne incomprehenſible: and the holy Ghoſt incomprehenſible.

The Father eternall, the Sonne eternall: and the holy Ghoſt eternall.

And yet they are not three eternals: but one eternall.

As alſo there are not three incomprehenſibles, nor three

three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almightie, the Sonne Almightie: and the holy Ghost Almightie.

And yet they are not three Almighties: but one Almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholike Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things as is aforesaid: the Vnity in Trinitie, and the Trinity in Vnity is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore, it is necessary to euerlasting saluation: that hee also beleeue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that wee beleeue and confesse: that our Lord Iesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hell: rose againe the third day from the dead.

Hee ascended into heauen, hee sitteth on the right hand of the Father, God Almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Thus endeth the order of Morning and Euening Prayer throwout the whole yeare.

¶Here followeth the Letany to be vsed vpon Sundaies, Wednesdaies, and Fridaies, and at other times when it shall be commanded by the Ordinary.

O God the Father of heauen: haue mercie vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne, redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne, &c.

O God the holy Ghost, proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vainglory, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Natiuitie and Circumcision, by thy baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agonie, and bloodie sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God)

God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe, and holineſſe of life, thy ſeruant CHARLES, our moſt gracious King and Gouernour.

We beſeech thee, &c.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee, &c.

That it may pleaſe thee to be his defender and keeper, giuing him the victorie ouer all his enemies.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene *Mary*, Prince *Charles*, and the reſt of the Royall progenie.

We beſeech thee, &c.

That it may pleaſe thee to illuminate all Biſhops, Paſtours and Miniſters of the Church, with true knowledge and vnderſtanding of thy word, and that both by their preaching and liuing, they may ſet it forth, and ſhew it accordingly.

We beſeech thee, &c.

That it may pleaſe thee to endue the Lords of the Councell, and all the Nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine trueth.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee, &c.

That it may pleaſe thee to giue to all nations, vnitie, peace and concord.

We beſeech thee, &c.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beſeech thee, &c.

That

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the ſpirit.

We beſeech thee, &c.

That it may pleaſe thee to bring into the way of trueth, all ſuch as haue erred and are deceiued.

We beſeech thee &c.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, and finally to beat downe Satan vnder our feet.

We beſeech thee &c.

That it may pleaſe thee to ſuccour, helpe, and comfort all that be in danger, neceſsitie, and tribulation.

We beſeech thee, &c.

That it may pleaſe thee to preſerue all that trauell by land or by water, all women labouring of childe, all ſicke perſons and young children, and to ſhew thy pittie vpon all priſoners and captiues.

We beſeech thee, &c.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee &c.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee, &c.

That it may pleaſe thee to forgiue our enemies, perſecuters, and ſlanderers, and to turne their hearts.

We beſeech thee, &c.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time we may enioy them.

We beſeech thee, &c.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beſeech thee, &c.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God: that takeſt away the ſinnes of the world.

Grant vs thy peace,

O Lambe

O Lambe of God: that takeſt away the ſinnes of the world.

Haue mercie vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

But deliuer vs from euill. Amen.

The Verſicle.

O Lord deale not with vs after our ſinnes.

Anſwer. Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowfull, mercifully aſsiſt our prayers that wee make before thee in all our troubles and aduerſities whenſoeuer they oppreſſe vs: and graciouſly heare vs, that thoſe euils which the craft and ſubtiltie of the deuill or man worketh againſt vs, be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that wee thy ſeruants being hurt by no perſecutions, may euermore giue thanks vnto thee in thy holy Church, through Ieſus Chriſt our Lord.

O Lord, ariſe, helpe vs, and deliuer vs for thy Names ſake.

O God wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didſt in their dayes, and in the old time before them.

O Lord, ariſe, help vs, and deliuer vs for thine honour.

Glory be to the Father, &c.

As it was in the beginning, &c.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pittifully behold the ſorrowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercie heare our prayers.

O Sonne

O Sonne of Dauid haue mercy vpon vs.
Both now and euer vouchsafe to heare vs, O Christ.
Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.

The verficle.
O Lord, let thy mercy be shewed vpon vs.
Answer.
As we do put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glorie of thy Names sake, turne from vs all those euils, that we most righteously haue deserued, and grant that in all our troubles, we may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and pureneſſe of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ *A prayer for the Kings Maiestie.*

O Lord our heauenly Father, high and mightie, King of kings, Lord of lords, the onely Ruler of Princes, which doest from thy Throne behold all the dwellers vpon earth, most heartily we beseech thee with thy fauour to behold our most gracious Soueraigne Lord King *Charles*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walke in thy way: endue him plenteously with heauenly gifts, grant him in health and wealth long to liue, strengthen him that hee may vanquish and ouercome all his enemies, and finally after this life, hee may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

¶ *A prayer for the Queene, Prince Charles, and the rest of the Royall progenie.*

ALmighty God, the fountaine of all goodnesse, we humbly beseech thee to blesse our gracious Queene *Mary*, Prince *Charles*, and the rest of the royall progenie, endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

Almighty

ALmightie and euerlasting God, which onely worke ſt great marueiles, ſend downe vpon our Biſhops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dew of thy bleſsing: grant this (O Lord) for the honour of our Aduocate and Mediatour Ieſus Chriſt. Amen.

¶ *A Prayer of Chryſoſtome.*

ALmightie God, which haſt giuen vs grace at this time with one accord, to make our common ſupplications vnto thee, and doeſt promiſe that when two or three bee gathered together in thy Name, thou wilt grant their requeſts: fulfill now, O Lord, the deſires and petitions of thy ſeruants, as may be moſt expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlaſting. Amen.

THe grace of our Lord Ieſus Chriſt, and the loue of God, and the fellowſhip of the holy Ghoſt, be with vs all euermore. Amen.

¶ *For raine, if the time require.*

O God, heauenly Father, which by thy Sonne Ieſus Chriſt, haſt promiſed to all them that ſeeke thy kingdome, and the righteouſneſſe thereof, all things neceſſary to their bodily ſuſtenance: ſend vs, we beſeech thee, in this our neceſsity, ſuch moderate raine and ſhowres, that wee may receiue the fruits of the earth to our comfort, and to thy honour, through Ieſus Chriſt our Lord. Amen.

¶ *For faire weather.*

O Lord God, which for the ſin of man didſt once drowne all the world, except eight perſons, and afterwards of thy great mercie didſt promiſe neuer to deſtroy it ſo againe: We humbly beſeech thee, that although we for our iniquities haue worthily deſerued this plague of raine and waters, yet vpon our true repentance thou wilt ſend vs ſuch weather, whereby we may receiue the fruits of the earth in due ſeaſon, and learne both by thy puniſhment to amend our liues, and for thy clemencie to giue thee praiſe and glorie, through Ieſus Chriſt our Lord. Amen.

¶ In

¶ *In the time of dearth and famine.*

O God, heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, wee beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which wee doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ *In the time of warre.*

O Almighty God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be merciful to them that truely repent: Saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that wee being armed with thy defence, may be preserued euermore from all perils, to glorifie thee, which art the onely giuer of all victorie, through the merits of thy only Sonne Iesus Christ our Lord. Amen.

¶ *In the time of any common plague or sickenesse.*

O Almighty God, which in thy wrath, in the time of king Dauid, didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercie, didst saue the rest: haue pittie vpon vs miserable sinners, that now are visited with great sickenesse and mortalitie, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercie and to forgiue, receiue our humble petitions: and though wee be tied and bound with the chaine of our sins, yet let the pittifulnesse of thy great mercy loose vs, for the honour of Iesus Christs sake, our Mediatour and Aduocate.

¶ *A thanksgiuing for raine.*

O God our heauenly Father, who by thy gracious prouidence doest cause the former and the

the latter raine to deſcend vpon the earth, that it may bring foorth fruit for the vſe of man: we giue thee humble thankes, that it hath pleaſed thee in our greateſt neceſsitie, to ſend vs at the laſt a ioyfull raine vpon thine inheritance, and to refreſh it when it was drie, to the great comfort of vs thy vnworthy ſeruants, and to the glorie of thy holy Name, through thy mercies in Ieſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for faire weather.

O Lord God, who haſt iuſtly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy haſt releeued and comforted our ſoules by this ſeaſonable and bleſſed change of weather, we praiſe and glorifie thy holy Name for this thy mercie, and will alwayes declare thy louing kindneſſe from generation to generation, through Ieſus Chriſt our Lord. Amen.

¶ A thankeſgiuing for plentie.

O Moſt mercifull Father, which of thy gracious goodneſſe haſt heard the deuout prayers of thy Church, and turned our dearth and ſcarcitie into cheapeneſſe and plentie: wee giue thee humble thankes for this thy ſpeciall bountie, beſeeching thee to continue this thy louing kindneſſe vnto vs, that our land may yeeld vs her fruits of increaſe, to thy glorie and our comfort, through Ieſus Chriſt our Lord. Amen.

¶ A thankeſ-giuing for peace and victory.

O Almighty God, which art a ſtrong tower of defence vnto thy ſeruants againſt the face of their enemies, wee yeeld thee praiſe and thankeſgiuing for our deliuerance from thoſe great and apparent dangers, wherewith wee were compaſſed: wee acknowledge it thy goodneſſe, that we were not deliuered ouer as a prey vnto them, beſeeching thee ſtill to continue ſuch thy mercies towards vs, that all the world may know, that thou art our Sauiour and mightie Deliuerer, through Ieſus Chriſt our Lord.

¶ A thankſgiuing for deliuerance from the plague.

O Lord God, which haſt wounded vs for our ſinnes, and conſumed vs for our tranſgreſsions by thy late heauy and dreadfull viſitation, and now in the midſt of iudgement remembring mercy, haſt redeemed our ſoules from the iawes of death, wee

offer

offer vnto thy fatherly goodneſſe, our ſelues, our ſoules and bodies, which thou haſt deliuered, to be a liuing ſacrifice vnto thee, alwayes praiſing and magnifying thy mercies in the midſt of the congregation, through Ieſus Chriſt our Lord. Amen.

¶ Or this.

WE humbly acknowledge before thee (O moſt merciſull Father) that all the puniſhments which are threatned in thy Law, might iuſtly haue fallen vpon vs, by reaſon of our manifold tranſgreſsions, and hardneſſe of heart: yet ſeeing it hath pleaſed thee of thy tender mercy, vpon our weake and vnworthy humiliation, to aſſwage the noiſome peſtilence wherewith wee lately haue been ſore afflicted, and to reſtore the voyce of ioy and health into our dwellings: We offer vnto thy diuine Maieſtie the ſacrifice of praiſe and thankſgiuing, lauding and magnifying thy glorious Name for ſuch thy preſeruation and prouidence ouer vs, through Ieſus Chriſt our Lord. Amen.

¶ The Collects, Epiſtles and Goſpels to be vſed at the celebration of the Lords Supper, and holy Communion thorowout the yeare.

¶ The firſt Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that we may caſt away the works of darkeneſſe, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Ieſus Chriſt came to viſit vs in great humilitie) that in the laſt day, when he ſhall come againe in his glorious Maieſty, to iudge both the quicke and the dead, we may riſe to the life immortall, through him who liueth and reigneth with thee and the holy Ghoſt, now and euer. Amen.

The Epiſtle. Rom. 13. 8.

OWe nothing to any man but this, that ye loue one another: for he that loueth another, fulfilleth the Law: For theſe Commandements, Thou ſhalt not commit adultery, Thou ſhalt not kil, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witnes, Thou ſhalt not luſt, & ſo forth: (If there be any other Commandment) it is all comprehended in this

ſaying,

saying, namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also we know the season, how that it is time that wee should now awake out of sleepe: for now is our saluation nearer then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deeds of darkenesse, and let vs put on the armour of light. Let vs walke honestly as it were in the day light, not in eating and drinking, neither in chambring and wantonnesse, neither in strife and emuying; but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel. Matth. 21. 1.

AND when they drew nigh to Hierusalem, and were come to Bethphage vnto mount Olinet, then sent Iesus two of his disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon yee shall find an asse bound, and her colt with her, loose them, and bring them vnto me. And if any man say ought vnto you, say ye, The Lord hath need of them: and straightway he will let them goe. All this was done that it might bee fulfilled which was spoken by the Prophet, saying, Tell yee the daughter of Sion, Behold, thy King commeth vnto thee, meeke, sitting vpon an asse, and a colt, the sole of the asse vsed to the yoke. The disciples went and did as Iesus commanded them, and brought the asse and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, *Hosanna* to the Sonne of Dauid: Blessed is he that commeth in the Name of the Lord, *Hosanna* in the highest. And when he was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth a citie of Galilee. And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues, and said vnto them, It is written, My house shall be called the house of prayer, but ye haue made it a den of theeues.

The Collect.

BLeſſed Lord, which haſt cauſed all holy Scriptures to be written for our learning: graunt vs that we may in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience, and comfort of thy holy Word, we may embrace, and euer hold faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Ieſus Chriſt. Amen.

The Epiſtle. Rom. 15. 4.

WHatſoeuer things are written aforetime, they are written for our learning, that wee through patience and comfort of the Scriptures, might haue hope. The God of patience and conſolation, grant you to bee like minded one towards another, after the enſample of Chriſt Ieſus: that ye all agreeing together, may with one mouth praiſe God the Father of our Lord Ieſus Chriſt. Wherefore receiue ye one another, as Chriſt receiued vs, to the praiſe of God. And this I ſay, that Ieſus Chriſt was a miniſter of the Circumciſion for the truth of God, to confirme the promiſes made vnto the Fathers, and that the Gentiles might praiſe God for his mercy, as it is written, For this cauſe I will praiſe thee among the Gentiles, and ſing vnto thy Name. And againe he ſaith, Reioyce ye Gentiles with his people. And againe, Praiſe the Lord all yee Gentiles, and laud him all ye nations together. And againe Eſay ſaith, There ſhall bee the root of Ieſſe, and he that ſhall riſe to reigne ouer the Gentiles, in him ſhall the Gentiles truſt. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope, through the power of the holy Ghoſt.

The Goſpel. Luke 21. 25.

THere ſhall be ſignes in the Sunne, and in the Moone, and in the Starres: and in the earth the people ſhall be at their wits end through deſpaire. The ſea and water ſhall roare, and mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come on the earth. For the powers of heaven ſhall mooue. And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory. When theſe things begin to come

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to paſſe, then looke vp and liſt vp your heads, for your redemption draweth nigh. And hee ſhewed them a ſimilitude: Behold the figtree, and all other trees, when they ſhoot foorth their buds, ye ſee and know of your owne ſelues, that ſummer is then nigh at hand. So likewiſe yee alſo (when ye ſee theſe things come to paſſe) bee ſure that the kingdome of God is nigh. Verely I ſay vnto you, This generation ſhall not paſſe, till all be fulfilled. Heauen and earth ſhall paſſe away, but my words ſhall not paſſe.

¶ *The third Sunday in Aduent.*

The Collect.

LOrd, we beſeech thee, giue eare to our prayers, and by thy gracious viſitation lighten the darkeneſſe of our hearts, by our Lord Ieſus Chriſt. Amen.

The Epiſtle. 1. *Cor.* 1. 4.

LEt a man this wiſe eſteeme vs, euen as the Miniſters of Chriſt, and ſtewards of the ſecrets of God. Furthermore it is required of the ſtewards, that a man be found faithfull. With me it is but a very ſmall thing that I ſhould be iudged of you, either of mans iudgement: no, I iudge not mine owne ſelfe, for I know nought by my ſelfe, yet am I not thereby iuſtified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkeneſſe, and open the counſels of the hearts, and then ſhall euery man haue praiſe of God.

The Goſpel. *Matth.* 11. 2.

WHen Iohn being in priſon, heard the workes of Chriſt, hee ſent two of his diſciples, and ſaid vnto him, Art thou he that ſhall come, or do we looke for another? Ieſus anſwered and ſaid vnto them, Goe and ſhew Iohn againe what ye haue heard and ſeene. The blinde receiue their ſight, the lame walke, the leapers are cleanſed, and the deafe heare, the dead are raiſed vp, and the poore receiue the glad tidings of the Goſpell, and happie is hee that is not offended by me. And as they departed, Ieſus began to ſay vnto the people concerning Iohn, What went ye out into the wilderneſſe to ſee? A reed that is ſhaken with the wind? or what went yee out to ſee? A man clothed in ſoft raiment? Behold, they that weare ſoft clothing, are in kings

The Collect.

BLesſed Lord, which haſt cauſed all holy Scriptures to be written for our learning: graunt vs that we may in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience, and comfort of thy holy Word, we may embrace, and euer hold faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Ieſus Chriſt. Amen.

The Epiſtle. Rom. 15. 4.

WHatſoeuer things are written aforetime, they are written for our learning, that wee through patience and comfort of the Scriptures, might haue hope. The God of patience and conſolation, grant you to bee like minded one towards another, after the enſample of Chriſt Ieſus: that ye all agreeing together, may with one mouth praiſe God the Father of our Lord Ieſus Chriſt. Wherefore receiue ye one another, as Chriſt receiued vs, to the praiſe of God. And this I ſay, that Ieſus Chriſt was a miniſter of the Circumciſion for the truth of God, to confirme the promiſes made vnto the Fathers, and that the Gentiles might praiſe God for his mercy, as it is written, For this cauſe I will praiſe thee among the Gentiles, and ſing vnto thy Name. And againe he ſaith, Reioyce ye Gentiles with his people. And againe, Praiſe the Lord all yee Gentiles, and laud him all ye nations together. And againe Eſay ſaith, There ſhall bee the root of Ieſſe, and he that ſhall riſe to reigne ouer the Gentiles, in him ſhall the Gentiles truſt. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope, through the power of the holy Ghoſt.

The Goſpel. Luke 21. 25.

THere ſhall be ſignes in the Sunne, and in the Moone, and in the Starres: and in the earth the people ſhall be at their wits end through deſpaire. The ſea and water ſhall roare, and mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come on the earth. For the powers of heaven ſhall moue. And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory. When theſe things begin to come

to

to passe, then looke vp and lift vp your heads, for your redemption draweth nigh. And hee shewed them a similitude: Behold the figtree, and all other trees, when they shoot foorth their buds, ye see and know of your owne selues, that summer is then nigh at hand. So likewise yee also (when ye see these things come to passe) bee sure that the kingdome of God is nigh. Verely I say vnto you, This generation shall not passe, till all be fulfilled. Heauen and earth shall passe away, but my words shall not passe.

¶ *The third Sunday in Aduent.*

The Collect.

LOrd, we beseech thee, giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ. Amen.

The Epistle. 1. *Cor.* 1. 4.

LEt a man this wise esteeme vs, euen as the Ministers of Christ, and stewards of the secrets of God. Furthermore it is required of the stewards, that a man be found faithfull. With me it is but a very small thing that I should be iudged of you, either of mans iudgement: no, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsels of the hearts, and then shall euery man haue praise of God.

The Gospel. *Matth.* 11. 2.

WHen Iohn being in prison, heard the workes of Christ, hee sent two of his disciples, and said vnto him, Art thou he that shall come, or do we looke for another? Iesus answered and said vnto them, Goe and shew Iohn againe what ye haue heard and seene. The blinde receiue their sight, the lame walke, the leapers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospell, and happie is hee that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reed that is shaken with the wind? or what went yee out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in kings

houſes. But what went yee out for to ſee? A Prophet? Verely I ſay vnto you, and more then a Prophet. For this is he of whom it is written: Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect.

LOrd, raiſe vp, we pray thee, thy power, and come among vs, and with great might ſuccour vs, that whereas through our ſinnes and wickedneſſe, we be ſore let and hindered, thy bountifull grace and mercie (through the ſatisfaction of thy Son our Lord) may ſpeedily deliuer vs: to whom with thee and the holy Ghoſt bee honour and glorie, world without end. Amen.

The Epiſtle. Phil. 4. 4.

REioyce in the Lord alway, and againe, I ſay, reioyce. Let your ſoftneſſe bee knowne to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and ſupplication, let your petitions bee manifeſt vnto God, with giuing of thankes. And the peace of God (which paſſeth all vnderſtanding) keepe your hearts and mindes through Chriſt Ieſu.

The Goſpel. Iohn 1. 19.

THis is the record of Iohn, when the Iewes ſent Prieſts and Leuites from Hieruſalem, to aſke him, What art thou? And he confeſſed, and denied not, and ſaid plainly, I am not Chriſt. And they aſked him, What art thou then? Art thou Elias? And he ſaid, I am not. Art thou the Prophet? And hee anſwered, No. Then ſaid they vnto him, What art thou, that we may giue an anſwer vnto the that ſent vs? What ſayeſt thou of thy ſelfe? He ſaid, I am the voice of a crier in the wilderneſſe; Make ſtraight the way of the Lord, as ſaid the Prophet Eſay. And they which were ſent, were of the Phariſees, and they aſked him, and ſaid vnto him, Why baptizeſt thou then, if thou be not Chriſt, nor Elias, neither that Prophet? Iohn anſwered them, ſaying, I baptize with water, but there ſtandeth one among you, whom ye know not, he it is, which though he came after mee, was before mee, whoſe ſhoe latchet I am not worthy to vnlooſe. Theſe things were done at Bethabara beyond Iordan, where Iohn did baptize.

¶ On

The Collect.

ALmightie God, which hast giuen vs thy onely begotten Sonne, to take our nature vpon him, and this day to be borne of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee and the holy Ghost now and for euer. Amen.

The Epistle. Heb. 1. 1.

GOd in times past diuersly & many waies spake vnto the Fathers by prophets: but in these last dayes he hath spoken to vs by his owne Son, whom he hath made heire of all things, by whom also he made the world. Which Sonne being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent name then they. For vnto which of the Angels said he at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and he shall be my Sonne. And again, when hee bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he saith, He maketh his Angels spirits, and his Ministers a flame of fire. But vnto the Sonne he saith, Thy seat (O God) shall be for euer and euer. The Scepter of thy kingdome is a right Scepter: Thou hast loued righteousnesse, and hated iniquitie: wherefore God, euen thy God, hath anointed thee with the oile of gladnesse aboue thy fellowes. And thou, Lord, in the beginning hast laid the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall waxe old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel. Iohn 1. 1.

IN the beginning was the Word, & the Word was with God, and God was the Word. The same

was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in darkenesse, and the darkenesse comprehended it not. There was sent from God a man whose name was Iohn. The same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. Hee was not that light, but was sent to beare witnesse of the light. That light was the true light, which lighteth euery man that commeth into the world. Hee was in the world, and the world was made by him, and the world knew him not. Hee came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to bee made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and wee saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.

¶ *Saint Steuens day.*

The Collect.

GRant vs, O Lord, to learne to loue our enemies by the example of thy Martyr Saint Steuen, who prayed for his persecuters, to thee which liuest and reignest, &c.

¶ *Then shall follow the Collect of the Nativity, which shall bee said continually vnto New yeeres day.*

The Epistle. Actes 7. 55.

AND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Iesus standing on the right hand of God, and said, Behold, I see the heauens open, and the Sonne of man standing on the right hand of God. Then they gaue a shout with a loud voice, and stopped their eares, and ranne vpon him all at once, and cast him out of the city, and stoned him. And the witnesses laid downe their clothes at a young mans feet whose name was Saul. And they stoned Steuen calling on, and saying, Lord Iesus receiue my spirit. And hee kneeled downe, and cryed with a loud voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The

S. Iohn Euangeliſts day.

The Goſpel. Math. 23. 34.

BEhold I ſend vnto you Prophets, and wiſe men, and Scribes, and ſome of them ye ſhall kill and crucifie, and ſome of them yee ſhall ſcourge in your Synagogues, and perſecute them from city to city, that vpon you may come all the righteous blood, which hath beene ſhed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the ſonne of Barachias, whom ye ſlew betweene the Temple and the Altar. Verely I ſay vnto you, all theſe things ſhall come vpon this generation. O Hieruſalem, Hieruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, and ye would not? Behold, your houſe is left vnto you deſolate. For I ſay vnto you, Yee ſhall not ſee mee henceforth, till that yee ſay, Bleſſed is he that commeth in the Name of the Lord.

¶ *Saint Iohn Euangeliſts day.*

The Collect.

MErciſull Lord, wee beſeech thee, to caſt thy bright beames of light vpon thy Church, that it being lightned by the doctrine of thy bleſſed Apoſtle and Euangeliſt Iohn, may attaine to thy euerlaſting gifts, through Ieſus Chriſt our Lord. Amen.

The Epiſtle. 1. Iohn 1. 1.

THat which was from the beginning, which wee haue heard, which wee haue ſeene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life (And the life appeared, and wee haue ſeene, and beare witneſſe, and ſhew vnto you that eternall life, which was with the Father, and appeared vnto vs) That which wee haue ſeene and heard, declare we vnto you, that yee alſo may haue fellowſhip with vs, and that our fellowſhip may bee with the Father and his Sonne Ieſus Chriſt. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings, which we haue heard of him, and declare vnto you, that God is light, and in him is no darkeneſſe at all. If we ſay we haue fellowſhip with him, and walke in darkeneſſe, we lie, and do not the truth. But and if we walk in the light, euen as he is in light, then haue

we fellowſhip with him, and the blood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne. If wee ſay we haue no ſinne, we deceiue our ſelues, and the trueth is not in vs. If wee knowledge our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe. If wee ſay we haue not ſinned, we make him a lyar, and his word is not in vs.

The Goſpel. Iohn 21. 19.

IEſus ſaid vnto Peter, Follow thou me. Peter turned about, & ſaw the diſciple whom Ieſus loued following (which alſo leaned on his breſt at ſupper, and ſaid, Lord, which is he that betraieth thee?) When Peter therefore ſaw him, hee ſaid to Ieſus, Lord, what ſhall he here doe? Ieſus ſaid vnto him, If I will haue him to tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: Yet Ieſus ſaid not to him, He ſhall not die, but, If I will that hee tarry till I come, what is that to thee? The ſame diſciple is he which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. There are alſo many other things which Ieſus did, the which if they ſhould be written euery one, I ſuppoſe the world could not containe the bookes that ſhould be written.

¶ Innocents day.

The Collect.

ALmighty God, whoſe praiſe this day the young Innocents thy witneſſes haue confeſſed and ſhewed forth, not in ſpeaking, but in dying: mortifie and kill all vices in vs, that in our conuerſation our life may expreſſe thy faith, which with our tongues we doe confeſſe, through Ieſus Chriſt our Lord.

The Epiſtle. Reuel. 14. 1.

I Looked, and loe a Lambe ſtood on the mount Sion, and with him an hundred and fourty foure thouſand, hauing his Name, and his Fathers Name written in their foreheads. And I heard a voyce from heauen, as the ſound of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers harping with their harps. And they ſung as it were a new ſong before the ſeat, and before the foure beaſts, and elders, and no man could learne the ſong, but the hundred and fourtie foure thouſand

ſand which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgines. Theſe follow the Lambe whitherſoeuer hee goeth. Theſe were redeemed from men, being the firſt fruits vnto God, and to the Lamb, and in their mouthes was found no guile, for they are without ſpot before the Throne of God.

The Goſpel. Matth. 2. 13.

THe Angel of the Lord appeared to Ioſeph in a ſleep, ſaying, Ariſe, and take the child and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to paſſe that Herod will ſeek the childe to deſtroy him. So when hee awoke, hee tooke the childe and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Out of Egypt haue I called my Sonne. Then Herod when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth men of war, and ſlew all the children that were in Bethlehem, and in all the coaſts (as many as were two yeeres old or vnder) according to the time that he had diligently knowne out of the wiſe men. Then was fulfilled that which was ſpoken by the Prophet Ieremie, whereas he ſaid, In Ramah was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they were not.

¶ *The Sunday after Chriſtmas day.*

The Collect.

ALmighty God which haſt giuen vs thine onely begotten Sonne to take our nature vpon him, and this day to borne of a pure virgin: grant that wee being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Ieſus Chriſt, who liueth, &c.

The Epiſtle. Gal. 4. 1.

AND I ſay that the heire (as long as hee is a childe) differeth not from a ſeruant, though he be Lord of all; but is vnder tutours and gouernours, vntill the time that the Father hath appointed. Euen ſo we alſo, when we were children, were in bondage vnder the ordinances of the world:

but when the time was full come, God sent his Sonne made of a woman, and made bond vnto the Law, to redeeme them which were bound vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the spirit of his Sonne into your hearts, which crieth, *Abba* Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel. Matth. 1.1.

THis is the booke of the generation of Iesus Christ the Sonne of Dauid, the Sonne of Abraham. Abraham begat Isaac, Isaac begat Iacob, Iacob begat Iudas and his brethren. Iudas begat Pharez, and Zara of Thamar, Pharez begat Esrom, Esrom begat Aram, Aram begat Aminadab, Aminadab begat Naasson, Naasson begat Salmon, Salmon begat Booz of Rahab, Booz begat Obed of Ruth, Obed begat Iesse, Iesse begat Dauid the King, Dauid the King begat Solomon of her that was the wife of Vrie: Solomon begat Roboam, Roboam begat Abia, Abia begat Asa, Asa begat Iosaphat, Iosaphat begat Ioram, Ioram begat Osias, Osias begat Ioatham, Ioatham begat Achas, Achas begat Ezekias, Ezekias begat Manasses, Manasses begat Amon, Amon begat Iosias, Iosias begat Iechonias and his brethren, about the time that they were carried away to Babylon. And after they were brought to Babylon, Iechonias begat Salathiel, Salathiel begat Zorobabel, Zorobabel begat Abiud, Abiud begat Eliachim, Eliachim begat Azor, Azor begat Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Iacob, Iacob begat Ioseph the husband of Mary, of whom was borne Iesus, euen he that is called Christ. and so all the generations from Abrah m to Dauid, are fourteene generations. And from Dauid vnto the captiuity of Babylon, are fourteene generations. And from the captiuity of Babylon vnto Christ, are fourteene generations. The birth of Iesus Christ was on this wise. When his mother Mary was maried to Ioseph (before they came to dwell together) she was found with child by the holy Ghost. Then Ioseph her husband (because he was a righteous man, and would not put her to

shame)

ſhame) was minded priuily to depart from her. But while hee thus thought, behold, the Angel of the Lord appeared vnto him in ſleepe, ſaying, Ioſeph thou ſonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghoſt. She ſhall bring foorth a Sonne, and thou ſhalt call his Name Ieſus, for he ſhall ſaue his people from their ſinnes. All this was done, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Behold, a maid ſhall bee with childe, and ſhall bring foorth a Sonne, and they ſhall call his Name Emmanuel, which if a man interpret, is as much to ſay, as, God with vs. And Ioſeph aſſoone as hee awoke out of ſleepe, did as the Angel of the Lord had bidden him: and hee tooke his wife vnto him, and knew her not, till ſhe had brought foorth her firſt begotten Sonne, and called his Name Ieſus.

¶ *The Circumciſion of Chriſt.*

The Collect.

ALmighty God, which madeſt thy bleſſed Sonne to be circumciſed and obedient to the Law for man: grant vs the true circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnall luſtes, may in all things obey thy bleſſed will, through the ſame thy Sonne Ieſus Chriſt our Lord. Amen.

The Epiſtle. Rom. 4. 8.

BLeſſed is the man to whom the Lord will not impute ſinne. Came this bleſſedneſſe then vpon the circumciſion, or vpon the vncircumciſion alſo? For wee ſay that faith was reckoned to Abraham for righteouſneſſe. How was it then reckoned? when he was in circumciſion, or when he was in the vncircumciſion? Not in time of circumciſion, but when hee was yet vncircumciſed. And hee receiued the ſigne of circumciſion, as a ſeale of the righteouſneſſe of faith, which he had yet being vncircumciſed, that he ſhould be the father of all them that beleeue, though they be not circumciſed, that righteouſneſſe might be imputed to them alſo, and that he might bee the Father of circumciſion, not vnto them onely which came of the circumciſed, but vnto them alſo that walke in the ſteps

steps of the faith that was in our father Abraham, before the time of Circumcision. For the promise (that hee should bee heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel. Luke 2. 15.

AND it fortuned, assoone as the Angels were gone away from the shepherds into heauen, they said one to another, Let vs go euen now vnto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Ioseph, and the babe laid in a manger. And when they had seene it, they published abroad the saying, that was told them of that Childe. And all they that heard it, wondred at those things which were told them of the shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, praising and lauding God for all the things that they had heard and seene, euen as it was told vnto them. And when the eighth day was come that the childe should bee circumcised, his name was called Iesus, which was named of the Angel before he was conceiued in the wombe.

¶ *If there be any Sunday betweene the* Epiphany *and the* Circumcision, *then shall be vsed the same Collect, Epistle, and Gospel at the Communion, which was vsed vpon the day of* Circumcision.

¶ *The Epiphany.*

The Collect.

O God, which by the leading of a starre, didest manifest thy onely begotten Sonne to the Gentiles, mercifully grant, that wee which know thee now by Faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle. Ephes. 3. 1.

FOr this cause I Paul am a prisoner of Iesus Christ, for you heathen, if ye haue heard of the ministration of the grace of God, which is giuen me to you-ward. For by reuelation shewed he the mysterie vnto mee, as I wrote afore in few words, whereby when yee read, yee may vnderstand my know-

knowledge in the myſterie of Chriſt, which myſterie in times paſt was not opened to the ſonnes of men, as it is now declared vnto his holy Apoſtles and Prophets by the Spirit, that the Gentiles ſhould be inheritours alſo, and of the ſame bodie, and partakers of his promiſe of Chriſt by the meanes of the Goſpel, whereof I am made a miniſter, according to the gift of the grace of God which is giuen vnto me after the working of his power. Vnto me the leaſt of all Saints is this grace giuen, that I ſhould preach among the Gentiles the vnſearchable riches of Chriſt, and to make all men ſee what the fellowſhip of the myſterie is, which from the beginning of the world hath beene hid in God which made all things through Ieſus Chriſt, to the intent that now vnto the rulers and powers in heauenly things, might be knowne by the Congregation, the manifold wiſedome of God, according to the eternall purpoſe which hee wrought in Chriſt Ieſus our Lord, by whom we haue boldneſſe and entrance, with the confidence which is by the faith of him.

The Goſpel. Matth. 2. 1.

WHen Ieſus was borne in Bethlehem, a city of Iury, in the time of Herod the king, behold, there came wiſe men from the Eaſt to Ieruſalem, ſaying, Where is he that is born king of the Iewes? For we haue ſeen his Star in the Eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all the citie of Ieruſalem with him. And when he had gathered all the chiefe Prieſts and Scribes of the people together, he demanded of them where Chriſt ſhould be borne. And they ſaid vnto him, At Bethlehem in Iurie: For thus it is written by the Prophet, And thou Bethlehem in the land of Iurie, art not the leaſt among the Princes of Iuda: for out of thee ſhall come vnto me the captaine that ſhall gouerne my people Iſrael. Then Herod when he had priuily called the wiſe men, he enquired of them diligently what time the Starre appeared. And hee bade them goe to Bethlehem, and ſaid, Goe your way thither, and ſearch diligently for the childe: and when yee haue found him, bring mee word againe, that I may come and worſhip him alſo. When they had heard the King, they departed, and loe, the Starre which they ſaw in the Eaſt,

went

went before them, till it came and ſtood ouer the place wherein the childe was. When they ſaw the Starre, they were exceeding glad, and went into the houſe, and found the childe with Mary his mother, and fell downe flat, and worſhipped him, and opened their treaſures, and offered vnto him gifts, gold, frankincenſe, and myrrhe. And after they were warned of God in a ſleepe, that they ſhould not goe againe to Herod, they returned into their owne countrey another way.

¶ *The firſt Sunday after the Epiphany.*

The Collect.

LOrd, wee beſeech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and alſo haue grace and power faithfully to fulfill the ſame, through Ieſus Chriſt our Lord. Amen.

The Epiſtle. Rom. 12. 1.

IBeſeech you therefore brethren, by the mercifulneſſe of God, that you make your bodies a quicke ſacrifice, holy and acceptable vnto God, which is your reaſonable ſeruing of God. And faſhion nor your ſelues like vnto this world: but be ye changed in your ſhape, by the renewing of your mind, that ye may proue what thing that good and acceptable and perfect will of God is. For I ſay (through the grace that vnto me is giuen) to euery man among you, that no man ſtand high in his owne conceit, more then it becommeth him to eſteeme of himſelfe: but ſo iudge of himſelfe, that he be gentle and ſober, according as God hath dealt to euery man the meaſure of faith. For as we haue many members in one body, and all members haue not one office: ſo we being many, are one body in Chriſt, and euery man among our ſelues one anothers members.

The Goſpel. Luke 2. 42.

THe father and mother of Ieſus went to Hieruſalem, after the cuſtome of the feaſt day. And when they had fulfilled the daies, as they returned home, the childe Ieſus abode ſtill at Hieruſalem, and his father and mother knew not of it: but they ſuppoſing him to haue beene in the company, came a dayes iourney, and ſought him among their

kinsfolke

kinsfolke and acquaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned that after three dayes they found him in the Temple, sitting in the midst of the Doctors, hearing them, and posing them. And all that heard him were astonished at his vnderstanding and answeres. And when they saw him, they maruelled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me? wist ye not that I must goe about my Fathers businesse? And they vnderstood not that saying which he spake vnto them. And he went down with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedom and age, and in fauour with God and men.

¶ *The second Sunday after the Epiphany.*

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen and earth, mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life, through Iesus, &c.

The Epistle. Rom. 12. 6.

SEeing that wee haue diuers gifts according to the grace that is giuen vnto vs, if a man haue the gift of prophecy, let him haue it, that it bee agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cheerefulnesse. Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kind one to another with brotherly loue, in giuing honor, go one before another. Bee not slothfull in the businesse which ye haue in hand. Be feruent in spirit, apply your selues to the time, reioyce in hope, be patient in tribulation, continue in prayer, distribute to the necessity of the Saints, be ready to harbour, blesse them that persecute you, blesse I say, and curse not. Bee merry with them that are merry, weepe with

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them that weepe. Be of like affection one towards another. Be not high minded, but make your ſelues equall to them of the lower ſort.

The Goſpel. Iohn 2. 1.

AND the third day was there a mariage in Cana, a citie of Galilee, and the mother of Ieſus was there. And Ieſus was called, and his diſciples, vnto the mariage. And when the wine failed, the mother of Ieſus ſaid vnto him, They haue no wine. Ieſus ſaid vnto her, Woman, what haue I to do with thee? mine houre is not yet come. His mother ſaid vnto the miniſters, Whatſoeuer he ſaith vnto you, doe it. And there were ſtanding there ſixe water pots of ſtone, after the manner of purifying of the Iewes; containing two or three firkins apiece. Ieſus ſaid vnto them, Fill the water pots with water. And they filled them vp to the brim. And hee ſaid vnto them, Draw out now, and beare vnto the gouernour of the feaſt, and they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knew not whence it was, (but the miniſters which drew the water knew) hee called the bridegroome, and ſaid vnto him, Euery man at the beginning doth ſet forth good wine, and when men be drunke, then that which is worſe: but thou haſt kept the good wine vntill now. This beginning of miracles did Ieſus in Cana of Galilee, and ſhewed his glory, and his diſciples beleeued on him.

¶ *The third Sunday after the Epiphany.*

The Collect.

ALmightie and euerlaſting God, mercifully look vpon our infirmities, and in all our dangers and neceſsities, ſtretch forth thy right hand to help and defend vs, through Chriſt our Lord.

The Epiſtle. Rom. 12. 16.

BE not wiſe in your own opinions. Recompenſe to no man euill for euill. Prouide aforehand things honeſt, not onely before God, but alſo in the ſight of all men. If it be poſsible, as much as in you is, liue peaceably with all men. Dearely beloued, auenge not your ſelues: but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, ſaith the Lord. Therefore if thine enemy hunger, feed him; if hee thirſt, giue him drinke:

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for in ſo doing thou ſhalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodneſſe.

The Goſpel. Mat.8.1.

WHen hee was come downe from the mountaine, much people followed him. And behold, there came a leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make mee cleane. And Ieſus put foorth his hand, and touched him, ſaying, I will, be thou cleane. And immediately his leproſie was clenſed. And Ieſus ſaid vnto him, Tell no man: but goe and ſhew thy ſelfe to the Prieſt, and offer the gift (that Moſes commanded to be offered) for a witneſſe vnto them. And when Ieſus was enrred into Capernaum, there came vnto him a Centurion, and beſought him, ſaying, Maſter, my ſeruant lieth at home ſicke of the palſie, and is grieuouſly pained. And Ieſus ſaid, When I come vnto him, I will heale him. The Centurion anſwered, and ſaid, Sir, I am not worthy that thou ſhouldeſt come vnder my roofe: but ſpeake the word onely, and my ſeruant ſhall be healed. For I alſo my ſelfe am a man ſubiect to the authoritie of another, and haue ſouldiers vnder me: and I ſay vnto this man, Go, and he goeth: And to another man, Come, and he commeth: and to my ſeruant, Do this, and he doth it. When Ieſus heard theſe words, hee marueiled, and ſaid to them that followed him, Verely I ſay vnto you, I haue not found ſo great faith in Iſrael. I ſay vnto you, That many ſhall come from the eaſt and weſt, and ſhall reſt with Abraham, Iſaac and Iacob in the kingdome of heauen: but the children of the kingdome ſhall bee caſt out into vtter darkeneſſe, there ſhall be weeping and gnaſhing of teeth. And Ieſus ſaid vnto the Centurion, Goe thy way, and as thou beleeueſt, ſo be it vnto thee. And his ſeruant was healed the ſelfe ſame houre.

¶ The fourth Sunday after the Epiphany.

The Collect.

GOd which knoweſt vs to be ſet in the midſt of ſo many and great dangers, that for mans fraileneſſe we cannot alway ſtand vprightly: grant to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy helpe wee

may

may well passe and ouercome, through Christ our Lord.

The Epistle. Rom. 13. 1.

LEt euery soule submit himselfe to the authority of the higher powers: for there is no power but of God: The powers that be, are ordained of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God. But they that resist, shall receiue to themselues damnation. For rulers are not fearefull vnto them that do good, but to them that doe euill. Wilt thou bee without feare of the power? Doe well then, and so shalt thou be praised of the same: for he is the Minister of God for thy wealth: but if thou doe that which is euill, then feare: for he beareth not the sword for nought: for he is the minister of God to take vengeance on them that doe euill. Wherefore ye must needs obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute: for they are Gods Ministers, seruing for the same purpose. Giue to euery man therefore his duty: tribute to whom tribute belongeth: custome to whom custome is due: feare to whom feare belongeth: honour to whom honour pertaineth.

The Gospel. Math. 8. 23.

AND when he entred into a ship, his Disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his Disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he said vnto them, Why are ye fearefull, O yee of little faith? Then hee arose, and rebuked the winds and the sea, and there followed a great calme. But the men maruelled, saying, What maner of man is this, that both winds and sea obey him? And when he was come to the other side into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cried out, saying, O Iesu thou Sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the time? And there was a good way off from them an herd of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into

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the heard of ſwine. And he ſaid vnto them, Goe your wayes. Then went they out, and departed into the herd of ſwine. And behold, the whole herd of ſwine was caried headlong into the ſea, and periſhed in the waters. Then they that kept them, fled, and went their waies into the City, and told euery thing, and what had happened vnto the poſſeſſed of the deuils. And behold, the whole citie came out to meet Ieſus: and when they ſaw him, they beſought him that hee would depart out of their coaſts.

¶ *The fifth Sunday after the Epiphanie.*

The Collect.

LOrd, wee beſeech thee to keepe thy Church and houſhold continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Ieſus Chriſt our Lord.

The Epiſtle. Coloſſ. 3. 12.

PVt vpon you as the elect of God, tender mercy, kindneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering, forbearing one another, and forgiuing one another, if any man haue a quarrell againſt another: as Chriſt forgaue you, euen ſo doe ye. Aboue all theſe things put on loue, which is the bond of perfectneſſe. And the peace of God rule in your hearts, to the which peace yee are called in one body: and ſee that ye bee thankefull. Let the word of Chriſt dwell in you plentifully with all wiſedome. Teach and exhort your owne ſelues in Pſalmes and Hymnes, and ſpirituall ſongs, ſinging with grace in your hearts to the Lord. And whatſoeuer ye doe in word or deed, doe all in the Name of the Lord Ieſu, giuing thankes to God the Father by him.

The Goſpel. Matth. 13. 24.

THe kingdome of heauen is like vnto a man which ſowed good ſeede in his field: but while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung vp, and had brought forth fruit, then appeared the tares alſo. So the ſeruants of the houſeholder came and ſaid vnto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid vnto them, The enuious

man

man hath done this. The ſeruants ſaid vnto him, Wilt thou then that we goe and weed them vp? But he ſaid, Nay, leſt while ye gather vp the tares, ye plucke vp alſo the wheat with them: let both grow together vntill the harueſt, and in the time of harueſt I will ſay to the reapers, Gather ye firſt the tares, and binde them together in ſheaues to bee burnt, but gather the wheat into my barne.

¶ *The ſixth Sunday (if there be ſo many) ſhall haue the ſame Collect, Epiſtle, and Goſpel, that was vpon the fifth Sunday.*

Septuageſima Sunday.

The Collect.

O Lord, wee beſeech thee, fauourably to heare the prayers of thy people, that we which are iuſtly puniſhed for our offences may be mercifully deliuered by thy goodneſſe, for the glorie of thy Name, through Ieſus Chriſt our Sauiour, who liueth, &c.

The Epiſtle. 1. *Cor.* 9 24.

PErceiue ye not, how that they which runne in a courſe, runne all, but one receiueth the reward? So runne, that yee may obtaine. Euery man that prooueth maſteries, abſtaineth from all things: and they doe it to obtaine a crowne that ſhall periſh: but wee to obtaine an euerlaſting crowne. I therefore ſo runne, not as at an vncertaine thing: So fight I, not as one that beateth the ayre: but I tame my bodie, and bring it into ſubiection, leſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be caſt away.

The Goſpel. *Matth.* 20. 1.

THe kingdome of heauen is like vnto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, hee ſent them into his vineyard. And hee went out about the third houre, and ſaw other ſtanding idle in the market place, and ſaid vnto them, Go ye alſo into the vineyard, and whatſoeuer is right, I will giue you. And they went their way. Againe he went out about the ſixth and ninth houre, and did likewiſe. And about the eleuenth houre he went out, and found other ſtanding idle, and ſaid vnto them, Why ſtand ye here all the day idle? They ſaid vnto him, Becauſe no man

hath

hath hired vs. He saith vnto them, Goe ye also into the vineyard, and whatsoeuer is right, that shall ye receiue. So when Euen was come, the Lord of the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a penie. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs which haue born the burden, and heat of the day. But he answered vnto one of them, and said, Friend, I doe thee no wrong: Didst not thou agree with me for a peny? Take that thine is, and goe thy way, I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to do as me listeth with mine owne goods? Is thine eye euill, because I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

¶ *Sexagesima Sunday.*

The Collect.

LOrd God, which seest that we put not our trust in any thing that we do: mercifully grant that by thy power wee may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle. 2. *Cor.* 11, 19.

YEe suffer fooles gladly, seeing your selues are wise. For yee suffer, if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though wee had beene weake in this behalfe: howbeit, wherein soeuer any man dare be bold, (I speake foolishly) I dare be bold also. They are Hebrews, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the ministers of Christ, (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fourty stripes saue one, thrice was I beaten with rods, I was once stoned, I suffe-

red

red thrice shipwracke. Night and day haue I beene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the city, in perils in the wildernes, in perils in the sea, in perils among false brethren, in labour and trauell, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse: beside the things which outwardly happen vnto me, I am cumbred daily, and doe care for all congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The Gospel. Luke 8. 4.

WHen much people were gathered together, and were come to him out of all cities, he spake by a similitude: The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was trodden downe, and the fowles of the aire deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choaked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as hee said these things, he cried, He that hath eares to heare, let him heare. And his Disciples asked him, saying, What maner of similitude is this? And hee said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstand. The parable is this: The seed is the word of God: those that are beside the way, are they that heare, then commeth the deuill, and taketh the Word out of their hearts, lest they should beleeue and bee saued. They on the stones, are they, which when they heare, receiue the Word with ioy, and these haue no roots, which for a while beleeue, and in time of temptation go away. And that which fell among thornes, are they, which when they haue heard, goe foorth, and are choaked with

with cares, and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the Word, and keep it, and bring forth fruit through patience.

¶ *Quinquagesima Sunday.*

The Collect.

O Lord, which doest teach vs, that all our doings without charity are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charity, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: grant this for thy onely Sonne Iesus Christs sake.

The Epistle. 1. *Cor.* 13. 1.

THough I speake with tongues of men and of Angels, and haue no loue, I am euen as sounding brasse, or as a tinckling cymball. And though I could propheſie and vnderſtand all ſecrets, and all knowledge: yea, if I haue all faith, ſo that I could moone mountaines out of their places, and yet haue no loue, I am nothing. And though I beſtow all my goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity, but reioyceth in the truth, ſuffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that propheſying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our propheſying is vnperfect. But when that which is perfect is come, then that which is vnperfect ſhall bee done away. When I was a childe, I ſpake as a childe, I vnderſtood as a childe, I imagined as a childe: but aſſoone as I was a man, I put away childiſhneſſe. Now wee ſee in a glaſſe, euen in a darke ſpeaking, but then ſhall we ſee face to face. Now I know vnperfectly, but then ſhall I know euen as I am knowne. Now abideth faith, hope, and loue, euen theſe three: but the chiefe of theſe is loue.

The

The first day of Lent.

The Gospel. Luke 18. 31.

IEsus tooke vnto him the twelue, and said vnto them, behold, wee goe vp to Ierusalem, and all shall be fulfilled, which are written by the Prophets of the Sonne of man. For he shall be deliuered vnto the Gentiles, and shall be mocked and despitefully intreated and spitted on. And when they haue scourged him, they will put him to death, and the third day he shall rise againe. And they vnderstood none of these things. And this saying was hid from them, so that they perceiued not the things which were spoken. And it came to passe, that as he was come nigh to Iericho, a certaine blind man sate by the high wayes side begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying, Iesus thou Sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace: but hee cryed so much the more, Thou Sonne of Dauid haue mercie on me. And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he said, Lord, that I might receiue my sight. And Iesus said vnto him, receiue thy sight, thy faith hath saued thee. And immediatly hee receiued his sight, and followed him, praising God. And all the people when they saw it, gaue praise vnto God.

¶ *The first day of Lent.*

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle. Ioel 2. 12.

TVrne you vnto me with all your hearts, with fasting, weeping & mourning. Rent your hearts, & not your clothes. Turne you vnto the Lord your God: for he is gracious & mercifull, long-suffering, and of great compassion, and ready to pardon wickednesse,

kednesse. Then (no doubt) hee also shall turne and forgiue: and after his chastening, he shall let your increase remaine for meat and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together: Let the Bridegroome goe foorth of his chamber, and the Bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen be Lords thereof. Wherefore should they say among the heathen, Where is now their God?

The Gospel. Matth. 6. 16.

WHen ye fast, be not sad as the hypocrites are; for they disfigure their faces, that it may appeare vnto men how that they fast. Verely I say vnto you, they haue their reward. But thou, when thou fastest, anoint thine head, & wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theeues breake thorow and steale: but lay vp for you treasures in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake thorow nor steale. For where your treasure is, there will your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake diddest fast fourty dayes and fourty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnes and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The Epistle. 2. Cor. 6. 1.

WEe as helpers exhort you, that ye receiue not the grace of God in vaine. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time, behold, now is that day of sal-

nation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long-suffering, in kindneſſe, in the holy Ghost, in loue vnfained, in the word of truth, in the power of God, by the armour of righteousneſſe on the right hand and on the left: by honour and dishonour, by euill report and good report: as deceiuers, and yet true: as vnknown, and yet knowen: as dying, and behold we liue: as chastened, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.

The Gospel. Matth. 4.1.

THen Iesus was led away of the Spirit into the wilderneſſe, to be tempted of the deuill. And when he had fasted forty dayes, and fourty nights, hee was at the last an hungred. And when the tempter came to him, he said, If thou be the Sonne of God command that these stones bee made bread. But hee answered, and said; It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy city, and setteth him on a pinacle of the Temple, and saith vnto him, If thou be the Sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foote against a stone. And Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe, the deuill taketh him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall down and worship me. Then saith Iesus vnto him, Auoid Satan: For it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill left him, and behold, the Angels came, and ministred vnto him.

¶ The

¶ The ſecond Sunday in Lent.

The Collect.

ALmighty God, which doeſt ſee that we haue no power of our ſelues to helpe our ſelues, keepe thou vs both outwardly in our bodies, and inwardly in our ſoules: that we may be defended from all aduerſities which may happen to the body, and from all euill thoughts which may aſſault and hurt the ſoule, through Ieſus Chriſt, &c.

The Epiſtle. 1. Theſ. 4. 1.

WE beſeech you brethren, and exhort you by the Lord Ieſus, that ye increaſe more and more, euen as ye haue receiued of vs, how ye ought to walke, and to pleaſe God. For yee know what commandements we gaue you by our Lord Ieſus Chriſt. For this is the will of God, euen your holineſſe: that ye ſhould abſtaine from fornication, and that euery one of you ſhould know how to keepe his veſſell in holineſſe and honour, and not in the Luſt of concupiſcence, as doe the heathen which know not God: That no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the auenger of all ſuch things, as wee told you before and teſtified. For God hath not called vs vnto vncleanneſſe, but vnto holineſſe. Hee therefore that deſpiſeth, deſpiſeth not man, but God, which hath ſent his holy Spirit among you.

The Goſpel. Matth. 15. 21.

IEſus went thence, and departed into the coaſts of Tyre and Sidon: and behold a woman of Canaan (which came out of the ſame coaſts) cryed vnto him, ſaying Haue mercy on me, O Lord, thou Son of Dauid: my daughter is piteouſly vexed with a Deuill. But he anſwered her nothing at all. And his Diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after vs. But hee anſwered and ſaid, I am not ſent but to the loſt ſheepe of the houſe of Iſrael. Then came ſhee, and worſhipped him, ſaying, Lord helpe me. He anſwered, and ſaid, It is not meet to take the childrens bread, and caſt it to dogs. Shee anſwered, and ſaid, Truth Lord, for the dogs eate of the crumbs which fall from their maſters table. Then Ieſus anſwered, and ſaid vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame time.

The Collect.

WEe beſeech thee Almighty God, looke vpon the hearty deſires of thy humble ſeruants, and ſtretch forth the right hand of thy Maieſty to bee our defence againſt all our enemies, through Ieſus Chriſt our Lord. Amen.

The Epiſtle. Epheſ. 5.1.

BE ye the followers of God as deare children, and walke in loue, euen as Chriſt loued vs, and gaue himſelfe for vs, an offering and a ſacrifice of a ſweet ſauour to God. As for fornication and all vncleanneſſe, or couetouſneſſe, let it not be once named among you, as it becommeth Saints; or filthineſſe, or fooliſh talking, or ieſting, which are not comely: but rather giuing of thankes. For this yee know, that no whoremonger, either vncleane perſon, or couetous perſon, (which is a worſhipper of images) hath any inheritance in the kingdome of Chriſt, and of God. Let no man deceiue you with vaine words: for becauſe of ſuch things, commeth the wrath of God vpon the children of diſobedience. Be ye not therefore companions of them. Ye were ſometimes darkeneſſe, but now are ye light in the Lord: walke as children of light: For the fruit of the Spirit conſiſteth in all goodneſſe, and righteouſneſſe, and truth. Accept that which is pleaſing vnto the Lord, and haue no fellowſhip with the vnfruitfull works of darkneſſe, but rather rebuke them. For it is a ſhame euen to name thoſe things which are done of them in ſecret. But al things when they are brought forth by the light, are manifeſt. For whatſoeuer is manifeſt, the ſame is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ſtand vp from death, and Chriſt ſhall giue thee light.

The Goſpel. Luke. 11. 14.

IEſus was caſting out a deuill that was dumb. And when he had caſt out the deuill, the dumbe ſpake, and the people wondred. But ſome of them ſaid, He caſteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a ſigne from heauen. But hee knowing their thoughts, ſaid vnto them, Euery kingdome diuided againſt it ſelfe, is deſolate, and one houſe doth fall vpon another. If Satan alſo bee diuided againſt himſelfe, how ſhall his kingdome endure? Becauſe ye ſay, I caſt out deuils through Beelzebub.

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If I by the helpe of Beelzebub caſt out deuils, by whoſe help do your children caſt them out? Therefore ſhall they be your iudges. But if I by the finger of God caſt out deuils, no doubt the kingdome of God is come vpon you. When a ſtrong man armed watcheth his houſe, the things that he poſſeſſeth are in peace: but when a ſtronger then he commeth vpon him, and ouercommeth him, he taketh from him all his harneſſe (wherein he truſted) and diuideth his goods. He that is not with me, is againſt me: and he that gathereth not with mee, ſcattereth abroad. When the vncleane ſpirit is gone out of a man, he walketh thorow dry places, ſeeking reſt: and when he findeth none, he ſaith, I will returne againe into my houſe whence I came out. And when he commeth, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeuen other ſpirits worſe then himſelfe, and they enter in, and dwell there: and the end of that man is worſe then the beginning. And it fortuned, that as he ſpake theſe things, a certaine woman of the company lift vp her voyce, and ſaid vnto him, Happie is the womb that bare thee, and the paps which gaue thee ſucke. But he ſaid, Yea, happie are they that heare the word of God, and keepe it.

¶ *The fourth Sunday in Lent.*

The Collect.

GRant we beſeech thee Almighty God, that wee (which for our euill deeds are worthily puniſhed, by the comfort of thy grace may mercifully be relieued, through our Lord Ieſus Chriſt.

The Epiſtle. Gal. 4. 21.

TEll me (ye that deſire to be vnder the Law) doe ye not heare of the Law? for it is written, that Abraham had two ſons, the one by a bondmaid, the other by a free woman: Yea, and he which was borne of the bond woman, was borne after the fleſh: but he which was borne of the free woman, was borne by promiſe, which things are ſpoken by an allegorie: for theſe are two Teſtaments; the one from the mount Sina, which gendreth vnto bondage, which is Agar; for mount Sina is Agar in Arabia, & bordereth vpon the city, which is now called Hieruſalem, and is in bondage with her children. But Hieruſalem which is aboue, is free,

which is the mother of vs all. For it is written, Reioyce thou barren that beareſt no children, breake foorth, and cry, thou that trauaileſt not, for the deſolate hath many moe children then ſhe that hath an husband. Brethren, we are after Iſaac the children of promiſe. But as then, he that was borne after the fleſh, perſecuted him that was borne after the Spirit: euen ſo it is now. Neuertheleſſe, what ſaith the Scripture? Put away the bond-woman and her ſonne: for the ſonne of the bond-woman ſhall not be heire with the ſonne of the free woman. So then brethren, we are not children of the bond-woman, but of the free-woman.

The Goſpel. Iohn 6. 1.

IEſus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, becauſe they ſaw his miracles which he did on them which were diſeaſed. And Ieſus went vp into a mountaine, and there he ſate with his Diſciples. And Eaſter (a feaſt of the Iewes) was nigh. When Ieſus then lift vp his eyes, and ſaw a great company come vnto him, he ſaid vnto Philip, Whence ſhall we buy bread that theſe may eat? This he ſaid to proue him, for hee himſelfe knew what hee would doe. Philip anſwered him, Two hundred penyworth of bread are not ſufficient for them, that euery man may take a little. One of his Diſciples, (Andrew, Simon Peters brother) ſaith vnto him, There is a lad which hath fiue barley loaues, and two fiſhes, but what are they among ſo many? And Ieſus ſaid, Make the people ſit down. There was much graſſe in the place. So the men ſate downe in number about fiue thouſand. And Ieſus tooke the bread, and when he had giuen thanks, he gaue to the Diſciples, and the Diſciples to them that were ſet downe, and likewiſe of the fiſhes, as much as they would. When they had eaten enough, he ſaid vnto his Diſciples, Gather vp the broken meat which remaineth, that nothing be loſt. And they gathered it together, and filled twelue baſkets with the broken meat of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then thoſe men (when they had ſeene the miracle that Ieſus did) ſaid, This is of a truth the ſame Prophet that ſhould come into the world.

The Collect.

WE beſeech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodneſſe they may bee gouerned and preſerued euermore both in body and ſoule, through Ieſus Chriſt our Lord. Amen.

The Epiſtle. Heb. 9. 11.

CHriſt being an high Prieſt of good things to come, came by a greater and a more perfect Tabernacle not made with hands, that is to ſay, not of this building, neither by the blood of goats, and calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of oxen, and of goats, and the aſhes of a young cow, when it is ſprinkled, purifieth the vncleane, as touching the purifying of the fleſh: how much more ſhall the blood of Chriſt, (which through the eternall Spirit offered himſelfe without ſpot to God) purge your conſcience from dead workes, for to ſerue the liuing God? And for this cauſe is he the Mediatour of the New Teſtament, that thorow death, which chanced for the redemption of thoſe tranſgeſſions that were vnder the firſt Teſtament, they which are called might receiue the promiſe of eternall inheritance.

The Goſpel. Iohn 8. 46.

WHich of you can rebuke mee of ſinne? If I ſay the trueth, why doe ye not beleeue me? He that is of God, heareth Gods words: Ye therefore heare them not, becauſe ye are not of God. Then anſwered the Iewes, and ſaid vnto him, Say wee not well, that thou art a Samaritane, and haſt the Deuill? Ieſus anſwered, I haue not the Deuill: but I honour my Father, and ye haue diſhonoured mee: I ſeeke not mine owne praiſe; there is one that ſeeketh and iudgeth. Verily, verily I ſay vnto you, If a man keepe my ſaying, hee ſhall neuer ſee death. Then ſaid the Iewes vnto him, Now we know that thou haſt the Deuill. Abraham is dead, and the Prophets, and thou ſayeſt, If a man keepe my ſaying, hee ſhall neuer taſte of death. Art thou greater then our father Abraham, which is dead? and the Prophets are dead: Whom makeſt thou thou thy ſelfe? Ieſus anſwered, If I honour my ſelfe, my honour is nothing:

it is my Father that honoureth me, which ye say is your God, and yet ye haue not knowne him. But I know him: and if I say I know him not, I shall be a liar, like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeres old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple.

¶ *The Sunday next before Easter.*

The Collect.

ALmighty and everlasting God, which of thy tender loue towards man, hast sent our Saniour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle. Phil. 2. 5.

LEt the same minde be in you, that was also in Christ Iesus, which when he was in the shape of God, thought it no robbery to be equall with God: nevertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that at the Name of Iesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the Father.

The Gospel. Matth. 26. 1.

AND it came to passe, when Iesus had finished all these sayings, hee said vnto his Disciples, Yee know that after two dayes shall bee Easter, and the Sonne of man shall bee delivered ouer to bee crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and

held

held a council that they might take Iesus by subtilty, and kill him. But they said, Not on the holy day, lest there be an vproare among the people. When Iesus was in Bethany in the house of Simon the leper, there came vnto him a woman hauing an alabaster box of precious ointment, and powred it on his head as he sate at the board. But when his disciples saw it, they had indignation, saying, Whereto serueth this waste? This ointment might haue bin well sold, and giuen to the poore. When Iesus vnderstood that, he said vnto them, Why trouble ye the woman? For she hath wrought a good worke vpon me: for ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this ointment on my body, she did it to bury me. Verily I say vnto you, Whersoeuer this Gospel shall be preached in all the world, there shall also this bee told that she hath done for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, and sayd vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirty pieces of siluer. And from that time forth he sought opportunity to betray him. The first day of sweet bread, the disciples came to Iesus, saying to him, Where wilt thou that we prepare for thee to eat the Passeouer? and he said, Go into the city, to such a man, and say vnto him, The Master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the Euen was come, he sate down with the twelue. And as they did eat, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, is it I? He answered, and sayd, He that dippeth his hand with mee in the dish, the same shall betray mee. The Son of man truly goeth, as it is written of him: but wo vnto that man by whom the Son of man is betrayed: It had been good for that man, if he had not been borne. Then Iudas which betraied him answered and said, Master, is it I? Hee said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when hee had giuen thankes, he brake it, and gaue it

to the Disciples, and said, Take, eate, this is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the New testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the vine tree, vntill that day when I shall drinke it new with you in my Fathers Kingdome. And when they had said grace, they went out vnto mount Oliuet. Then said Iesus vnto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheepe of the flocke shall be scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered, and said vnto him, Though all men be offended because of thee, yet will I not bee offended. Iesus said vnto him, Verily I say vnto thee, that in this same night before the cocke crow thou shalt deny me thrice. Peter said vnto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples. Then came Iesus with them vnto a farme place (which is called *Gethsemane*) and said vnto the Disciples, Sit yee here while I goe and pray yonder. And hee took with him Peter, and the two Sonnes of Zebedee, and began to waxe sorrowfull and heauy. Then said Iesus vnto them, My soule is heauy euen vnto the death: Tarry ye heare, and watch with me. And hee went a little farther, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. And he came vnto the Disciples, and found them asleepe, and said vnto Peter, What, could ye not watch with mee one houre? Watch and pray, that ye enter not into temptation! The spirit is willing, but the flesh is weak. He went away once again, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and found them asleep again, for their eyes were heauy. And he left them, and went againe, and prayed the third time, saying the same words. Then commeth he to his Disciples, and said vnto them, Sleep on now & take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going, behold, he is at hand

that

that doth betray me. While he yet spake, lo, Iudas one of the nnmber of the twelue, came, and with him a great multitude with swords and staues, sent from the chiefe Priests and Elders of the people. But he that betraied him, gaue them a token, saying, Whomsoeuer I kisse, the same is he, hold him fast. And forthwith hee came to Iesus, and said, Haile Master, and kissed him. And Iesus said vnto him, Friend, wherefore art thou come? Then came they, and laid hands on Iesus, and tooke him. And behold, one of them which were with Iesus, stretched out his hand, and drew his sword, and stroke a seruant of the high Priest, and smote off his eare. Then said Iesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue me euen now more then twelue legions of Angels? But how then shall the Scriptures bee fulfilled? for thus it must be. In that same houre said Iesus to the multitude, Ye be come out as it were to a theefe with swords and staues for to take mee. I sate daily with you teaching in the Temple, and ye tooke me not. But all this was done that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsook him, and fled: And they took Iesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afar off vnto the high Priests palace, and went in, and sate with the seruants to see the end. The chiefe Priests and Elders, and all the councill sought false witnesse against Iesus for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it againe in three daies. And the chiefe Priest arose, and said vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Iesus held his peace. And the chiefe Priest answered, and said vnto him; I charge thee by the liuing God, that thou tell vs whether thou be the Christ the Sonne of God. Iesus said vnto him, Thou hast said. Neuertheless I say vnto you, Hereafter shall yee see the Sonne of man sitting on the right hand of power, and comming in the clouds of the skie. Then the high Priest rent his clothes, saying;

Hee

He hath spoken blasphemy, what need we of any more witnesses? Behold, now yee haue heard his blasphemy, what thinke ye? They answered, and said, He is worthy to die. Then did they spit in his face, and buffetted him with fists. And others smote him on the face with the palme of their hands, saying; Tell vs, thou Christ, who is he that smote thee? Peter sate without in the court, and a damsell came to him, saying, Thou also wast with Iesus of Galilee. But he denied before them all, saying; I wote not what thou saiest. When he was gone out into the porch, another wench saw him, and said vnto them that were there, This fellow was also with Iesus of Nazareth. And againe he denied with an oath, saying, I do not know the man. After a while came vnto him they that stood by, and said vnto Peter; Surely thou art then one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare, that he knew not the man. And immediately the cock crew. And Peter remembred the word of Iesus, which said vnto him, Before the cocke crow, thou shalt deny mee thrice. And hee went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people held a councell against Iesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the deputy. Then Iudas which had betrayed him (seeing that he was condemned) repented himselfe, and brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs? See thou to that. And he cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsell, and bought with them a potters field, to bury strangers in. Wherefore the field is called *Aceldama*, that is, the field of blood vntill this day. Then was fulfilled that which was spoken by Ieremy the Prophet, saying; And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed mee. Iesus stood before the deputy, and the deputy asked him, saying, Art thou the King

of

of the Iewes? Iesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests and Elders, he answered nothing. Then said Pilate vnto him, Heerest thou not, how many witnesses they lay against thee? And hee answered him to neuer a word, insomuch that the deputy marueiled greatly. At that Feast the deputy was wont to deliuer vnto the people a prisoner, whom they would desire. Hee had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said, Whether will ye that I giue loose vnto you Barabbas, or Iesus which is called Christ? For he knew that for enuy they had deliuered him. When hee was set downe to giue iudgement, his wife sent vnto him, saying; Haue thou nothing to doe with that iust man: for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The deputy answered and said vnto them, Whether of the twaine will ye that I let loose vnto you? They said, Barabbas. Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him, Let him be crucified. The deputy said, What euill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that hee could preuaile nothing, but that more businesse was made, he tooke water, and washed his hands before the people, saying; I am innocent of the blood of this iust person, see yee. Then answered all the people, and said; His blood be on vs, and on our children. Then let hee Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the deputy tooke Iesus into the common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reed, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene (named Si-

mon)

mon) him they compelled to beare his crosse. And they came vnto the place which is called *Golgotha*, (that is to say, a place of dead mens skuls) and gaue him vineger mingled with gall, to drinke. And when hee had tasted thereof, hee would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written: *This is Iesus the King of the Iewes.* Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroiedst the Temple of God, and didst build it in three daies, saue thy selfe. If thou be the Sonne of God, come downe from the Crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, said, Hee saued others, himselfe hee cannot saue: If hee be the King of Israel, let him now come downe from the crosse, and we will beleeue him. He trusted in God, let him deliuer him now, if he will haue him: for he said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixth houre was there darknes ouer all the land vntill the ninth houre. And about the ninth houre Iesus cried with a loud voice, saying, *Eli, Eli, Lamasabachthani*! that is to say, My God, my God, why hast thou forsaken me! Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, & took a spunge, and when he had filled it full of vineger, he put it on a reed, and gaue him to drinke. Others said, Let bee, let vs see whether Elias will come, and deliuer him. Iesus, when hee had cried againe with a loud voice, yeelded vp the ghost. And behold, the vaile of the Temple did rent in two parts, from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept, arose, and went out of the graues after his resurrection, and came into the holy city, and appeared vnto many. When the Centurion, and they that were with him watching Iesus, saw the earthquake, & those things

which

which happened, they feared greatly, saying, Truly this was the Sonne of God. And many women were there (beholding him a farre off) which followed Iesus from Galilee, ministring vnto him. Among which was Mary Magdalene, and Mary the mother of Iames, and Ioses, and the mother of Zebedees children.

¶ Munday before Easter.

The Epistle. Esa. 63. 1.

WHat is hee this that commeth from Edom, with red coloured clothes of Bosra, (which is so costly cloth) and commeth in so mightily with all his strength? I am he that teacheth righteousnesse, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all the people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in mine heart, and the yeere when my people shall bee deliuered, is come. I looked about me, and there was no man to shew me any help, I maruelled that no man held mee vp. Then I held me by mine own arme, and my seruentnesse sustained me. And thus will I tread downe the people in my wrath, and bathe them in my displeasure, & vpon the earth will I lay their strength. I will declare the goodnes of the Lord, yea, and the praise of the Lord, for all that he hath giuen vs, for the great good that he hath done for Israel, which he hath giuen them of his own fauour, and according to the multitude of his louing kindnesse. For he said, these no doubt are my people, and no shrinking children, and so hee was their Sauiour. In their troubles he was also troubled with them. And the Angel that went forth from his presence, deliuered them. Of very loue and kindnes that he had vnto them, he redeemed them. Hee hath borne them, and carried them vp euer since the world began. But after they prouoked him to wrath, and vexed his holy minde, hee was their enemie, and fought against them himselfe. Yet remembred Israel the old time of Moses, and his people, saying, Where is he that brought them from the water of the Sea, with them that fed his sheepe?

Where

Where is he that hath giuen his holy Spirit among them? he led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting Name. He led them in the deep, as an horse is led in the plain, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of God, gineth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnesse wil not be intreated of vs? yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou (Lord) art our Father and Redeemer, and thy Name is euerlasting. O Lord, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts that we feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord: for they haue not called vpon thy Name.

The Gospel. Marke 14.1.

AFter two dayes was Easter, and the dayes of sweete bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death: But they said, Not in the Feast day, lest any busines arise among the people. And when he was in Bethany, in the house of Simon the leper, euen as he sat at meat, there came a woman hauing an Alabaster box of ointment, called Nard, that was pure and costly, and she brake the box, and powred it vpon his head. And there were some that were not content within themselues, and said, What needed this waste of ointment? For it might haue beene sold for more then three hundred pence, and haue bin giuen to the poore: and they grudged against her. And Iesus said, Let her alone, why trouble yee her? She hath done a good worke on me: For ye haue the poore with you alwayes, and whensoeuer you will, ye may do them good: but me haue ye not alwayes.

wayes. Shee hath done that she could, she came aforehand to anoint my body to the burying. Verily I say vnto you, Whereſoeuer this Goſpel ſhall be preached thorowout the whole world, this alſo that ſhe hath don, ſhalbe rehearſed in remembrance of her. And Iudas Iſcariot, one of the twelue, went away vnto the high Prieſts, to betray him vnto them. When they heard that, they were glad, and promiſed that they would giue him money. And he ſought how he might conueniently betray him. And the firſt day of ſweete bread (when they offered the Paſſeouer) his diſciples ſaid vnto him, Where wilt thou that wee goe and prepare, that thou mayeſt eat the Paſſeouer? And he ſent foorth two of his diſciples, and ſaid vnto them, Goe ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him. And whitherſoeuer he goeth in, ſay ye vnto the good man of the houſe, The Maſter ſaith, Where is the gheſt-chamber, where I ſhall eate the Paſſeouer with my diſciples? And he will ſhew you a great parlour paued, and prepared: there make ready for vs. And his Diſciples went forth, and came into the city, and found as he had ſaid vnto them: and they made ready the Paſſeouer. And when it was now euentide, he came with the twelue. And as they ſate at board, and did eat, Ieſus ſaid, Verily I ſay vnto you, one of you (that eateth with me) ſhall betray me. And they began to be ſorry, and to ſay to him, one by one, Is it I? and another ſaid, Is it I? He anſwered and ſaid vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The Sonne of man truely goeth as it is written of him: but wo vnto that man by whom the Sonne of man is betrayed: good were it for that man, if he had neuer beene borne. And as they did eate, Ieſus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and ſaid, Take, eat, this is my body. And he tooke the cup, and when hee had giuen thankes, he gaue it to them: and they all drank of it. And he ſaid vnto them, This is my blood of the new Teſtament, which is ſhed for many. Verily I ſay vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drink it new in the kingdom of God. And when they had ſaid graee, they went out to the mount Olinet. And Ieſus ſaith vnto them, All ye ſhall be offended becauſe of me

this

this night: for it is written, I will smite the Shepherd, and the sheepe shall bee scattered: but after that I am risen againe, I will go into Galilee before you. Peter said vnto him, And though all men be offended, yet will not I. And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the cocke crow twice, thou shalt deny me three times: But hee spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also said they all. And they came into a place which was named *Gethsemane*, and hee said to his Disciples, Sit yee here, while I go aside and pray. And he taketh with him Peter, and Iames, and Iohn, and began to waxe abashed, and to be in an agonie, and said vnto them, My soule is heauy euen vnto the death: tarry ye here, and watch. And he went forth a little, & fell down flat on the ground, and prayed, that if it were possible the houre might passe from him. And he said, *Abba*, Father, all things are possible vnto thee, take away this cup from mee: Neuertheless, not as I will, but as thou wilt, be done. And he came, and found them sleeping, and saith to Peter, Simon, sleepest thou? Couldest thou not watch one houre? Watch ye and pray, lest ye enter into temptation: The spirit truely is ready, but the flesh is weake. And againe he went aside, and prayed, and spake the same words. And he returned, and found them asleepe againe, for their eyes were heauy, neither wist they what to answere him. And he came the third time, and said to them, Sleep henceforth, and take your ease, it is enough, the houre is come, behold, the Sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: Loe, he that betrayeth me is at hand. And immediately, while hee yet spake, commeth Iudas (which was one of the twelue) and with him a great number of people with swords and staues, from the high Priests, and Scribes, & Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is he, take, and lead him away warily. And assoone as he was come, he goeth straitway to him, and saith vnto him, Master, Master, and kissed him. And they laid their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priests, and cut off his eare. And Iesus answered and said vnto them,

ye be come out as vnto a theefe with swords and staues for to take me: I was daily with you in the Temple teaching, and ye tooke mee not. But these things come to passe, that the Scriptures should be fulfilled. And they al forsooke him, and ran away. And there followed him a certaine young man, clothed in linen vpon the bare: and the young men caught him, and hee left his linen garment, and fled from them naked. And they led Iesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off, (euen till hee was come into the palace of the high Priest) and he sate with the seruants, and warmed himselfe at the fire. And the high Priests, and all the Councill sought for witnesse against Iesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, & brought false witnes against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three daies I will build another made without hands. But yet their witnesses agreed not together. And the high Priest stood vp amongst them, and asked Iesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But hee held his peace, and answered nothing. Againe, the high Priest asked him, and said vnto him, Art thou Christ the Sonne of the blessed? And Iesus said, I am: and ye shall see the Sonne of man sitting on the right hand of power, & comming in the clouds of heauen. Then the high Priest rent his clothes, and said, What need we any further witnesses? Ye haue heard blasphemie, what think ye? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Areede. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Iesus of Nazareth? And he denied, saying, I know him not, neither wot I what thou sayest. And hee went out into the porch, and the cocke crew. And a damsell (when shee saw him) began againe to say to them that stood by, This is one of them.

And

And he denied it againe. And anon after, they that stood by, said againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But hee began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the cock crew, and Peter remembred the word that Iesus had said vnto him, Before the cocke crow twice, thou shalt denie me three times: and he began to weepe.

¶ *Tuesday before Easter.*

The Epistle. Esa. 50. 5.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my back vnto the smiters, and my cheeks to the nippers. I turn not my face from shame and spitting, and the Lord God shall help me, therefore shall I not be confounded. I haue hardned my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that iustifieth me: who will then goe to law with me? Let vs stand one against another. If there be any that will reason with me, let him come here forth to me. Behold the Lord God standeth by me: what is he then that can condemne me? Loe, they shall be like as an old cloth, the moth shall eat them vp. Therefore whoso feareth the Lord among you, let him heare the voyce of his seruant. Whoso walketh in darknesse, and no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, and stir vp the coales. Walke on in the glistering of your own fire, and in the coales that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel. Marke 15. 1.

ANd anon in the dawning, the high Priests held a councell, with the Elders and the Scribes, and the whole congregation, and bound Iesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the king of the Iewes? And he answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Iesus answered yet nothing, so that Pilate marnelled. At that feast Pilate did deli-

deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murther. And the people called vnto him, and began to desire him that he would doe according as hee had euer done vnto them. Pilate answered them, saying, Will ye that I let loose vnto you the King of the Iewes? For he knew that the high Priests had deliuered him of enuy. But the high Priests moued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them, What will yee then that I doe vnto him whom ye call the King of the Iewes? And they cryed againe, Crucifie him. Pilate said vnto them, What euill hath he done? And they cryed the more feruently, Crucifie him. And so Pilate, willing to content the people, let loose Barabbas vnto them, and deliuered vp Iesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crown of thornes, and crowned him withall, and began to salute him, Haile King of the Iewes. And they smote him on the head with a reed, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named *Golgotha*, (which if a man interpret, is the place of dead mens skuls.) And they gaue him to drinke, wine mingled with myrrhe: but hee receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them what euery man should take. And it was about the third houre, and they crucified him. And the title of his cause was written, *The King of the Iewes*. And they crucified with him two theeues, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, & buildest it again

In three dayes, saue thy selfe, and come downe from the Crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and said, Hee saued other men, himselfe hee cannot saue. Let Christ the king of Israel descend now from the Crosse, that wee may see, and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre, Iesus cryed with a loud voyce, saying, *Eloi, Eloi, lama-sabachthani*! which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cried with a loud voice, and gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stood before him) saw that he so cryed, and gaue vp the ghost, he said, Truely this man was the Sonne of God. There were also women a good way off beholding him: among whom was Mary Magdalene, and Mary the mother of Iames the little, & of Ioses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women which came vp with him to Hierusalem. And now when the Euen was come (because it was the day of preparing that goeth before the Sabbath) Ioseph of the city of Arimathea, a noble Counseller, which also looked for the kingdome of God, came, and went in boldly vnto Pilate, and begged of him the body of Iesus. And Pilate maruelled that he was already dead, and called vnto him the Centurion, and asked of him whether he had beene any while dead. And when he knew the truth of the Centurion, he gaue the body to Ioseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a Sepulchre that was hewen out of a rock, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Ioses beheld where he was laid.

The Epiſtle. Heb. 9. 16.

WHereas is a Teſtament, there muſt alſo (of neceſsity) be the death of him that maketh the Teſtament. For the Teſtament taketh authority when men are dead: For it is of no value as long as hee that maketh the Teſtament is aliue. For which cauſe alſo neither the firſt Teſtament was ordained without blood. For when Moſes had declared all the Commandements to all the people according to the Law, hee tooke the blood of calues, and of goats, with water and purple wooll, and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the Teſtament which God hath appointed vnto you. Moreouer he ſprinkled the Tabernacle with blood alſo, and all the miniſtring veſſels, and almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſsion. It is need then that the ſimilitudes of heauenly things be purified with ſuch things, but that the heauenly things themſelues be purified with better ſacrifices then are thoſe. For Chriſt is not entred into the holy places that are made with hands (which are ſimilitudes of true things) but is entred into very heauen, for to appeare now in the ſight of God for vs: not to offer himſelfe often, as the high Prieſt entreth into the holy place euery yeere with ſtrange blood (for then he muſt haue often ſuffered ſince the world began) but now in the end of the world hath he appeared once to put ſin to flight, by the offering vp of himſelfe. And as it is appointed vnto all men that they ſhould once die, and then commeth the iudgement: euen ſo Chriſt was once offered to take away the ſinnes of many, and vnto them that looke for him ſhall hee appeare againe without ſinne vnto ſaluation.

The Goſpel. Luke. 22. 1.

THe feaſt of ſweet bread drew nigh, which is called Eaſter, and the high Prieſts, and Scribes ſought how they might kill him, for they feared the People. Then entred Satan into Iudas, whoſe ſirname was Iſcariot, which was of the number of the twelue, and he went his way, and communed with the high Prieſts and officers, how hee might betray him vnto them. And they were glad, and promiſed to giue him money. And hee conſented, and ſought opportunity to betray

him

him vnto them, when the people were away. Then came the day of sweete bread, when of necessity the Passeouer must be offered. And he sent Peter and Iohn, saying, Goe and prepare vs the Passeouer, that we may eate it. They said vnto him, Whete wilt thou that wee prepare? And hee said vnto them; Behold, when ye enter into the city, there shall a man meet you bearing a pitcher of water, him follow into the same house that he entreth in, and yee shall say vnto the good man of the house, The Master saith vnto thee, Where is the ghest-chamber, where I may eat the Passeouer with my Disciples? And he shall shew you a great parlour paued, there make ready. And they went and found as hee had said vnto them, and they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And he said vnto them, I haue inwardly desired to eat this passeouer with you before that I suffer. For I say vnto you, Henceforth will I not eat of it any more, vntill it bee fulfilled in the kingdome of God. And he tooke the cup, and gaue thankes, and said, Take this, and diuide it among you: For I say vnto you I will not drinke of the fruit of the vine, vntill the kingdome of God come. And he tooke bread, and when he had giuen thanks, he brake it, and gaue it vnto them, saying, this is my body which is giuen for you: This do in remembrance of me. Likewise also when hee had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you: Yet behold the hand of him that betrayeth me, is with me on the table. And truely the Son of man goeth as it is appointed: but wo vnto that man by whom he is betrayed. And they began to enquire among themselues, which of them it was that should do it. And there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The kings of nations reigne ouer them, and they that haue authority ouer them, are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger: and he that is chiefe, shall be as he that doth ministet: For whether is greater, he that sitteth at meate, or hee that serueth? Is not he that sitteth at meat? but I am among you as he that ministreth. Ye are they which haue abiden with mee in my temptati-

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ons. And I appoint vnto you a kingdome, as my Father hath appointed to mee, that yee may eate and drinke at my table in my kingdome, and sit on seats iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you as it were wheat: but I haue prayed for thee that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison, and to death. And he said, I tell thee Peter, the cock shal not crow this day, til thou haue denied thrice that thou knowest me. And he said vnto them, When I sent you without wallet & scrip and shoes, lacked you any thing? And they said, No. Then said hee vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip, and hee that hath no sword, let him sell his coat, and buy one. For I say vnto you, that yet the same which is written, must be performed in me, Euen among the wicked was he reputed: for those things which are written of mee, haue an end. And they said, Lord, behold, here are two swords. And hee said vnto them, It is enough. And hee came out and went (as he was wont) to mount Olinet. And the disciples followed him: and when hee came to the place, hee said vnto them, Pray, lest yee fall into temptation. And he gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remooue this cup from me: Neuertheless, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, hee found them sleeping for heauinesse, and hee said to them, Why sleepe ye? Arise, and pray, lest yee fall into temptation. While hee yet spake, behold there came a company, and hee that was called Iudas, one of the twelue, went before them, and pressed nigh vnto Iesus to kisse him. But Iesus said vnto him, Iudas, betrayest thou the Sonne of man with a kisse? When they which were about him saw what would follow, they said vnto him, Lord, shal we smite with the sword? And one of them smote a seruant of the high Priests, and strook off his right eare. Iesus answered and said, Suffer

yee thus farre foorth. And when hee touched his eare, hee healed him. Then Iesus said to the high Priests, and rulers of the Temple, and the Elders which were come to him, Ye be come out as vnto a thiefe with swords and staues. When I was daily with you in the Temple, yee stretched foorth no hands against me. But this is euen your very houre, and the power of darkenesse. Then took they him, and led him, and brought him to the high Priests house, but Peter followed afarre off. And when they had kindled a fire in the mids of the palace, and were set downe together, Peter also sat downe among them. But when one of the wenches beheld him as he sat by the fire, and looked vpon him, she said, This same fellow was also with him. And he denyed him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediatly while he yet spake, the cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how hee had said vnto him, Before the cocke crow, thou shalt deny mee thrice. And Peter went out, and wept bitterly. And the men that tooke Iesus mocked him, and smote him: And when they had blindfolded him, they stroke him on the face, and asked him, saying, Aread, who is he that smote thee? And many other things despitefully said they against him. And assoone as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their councill, saying, Art thou very Christ? tell vs. And he said vnto them, If I tell you, ye will not beleeue mee: And if I aske you, yee will not answer, nor let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? He said, Ye say that I am. And they said, What need wee of any further witnesse? for wee our selues haue heard of his owne mouth.

¶ Thursday next before Easter.

The Epistle. 1 *Cor.* 11. 17.

THis I warne you of, and commend not, that yee come not together after a better maner, but af-

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ter a worse. For first of all, when ye come together in the congregation, I heare that there is dissention among you, and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be knowne. When ye come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eate his owne supper: and one is hungry, and another is drunken. Haue ye not houses to eat and drinke in? Despise ye the Congregation of God, and shame them that haue not? What shall I say vnto you? shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and sayd, Take ye, and eat, this is my body which is broken for you: this do ye in remembrance of me. After the same maner also he tooke the cup when supper was done, saying, This cup is the New Testament in my blood: this doe as oft as yee drinke it, in remembrance of me. For as often as ye shall eat this bread, and drinke of this cup, ye shall shew the Lords death till he come. Wherefore whosoeuer shall eat of this bread, and drinke of this cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eat of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, we should not haue bin iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel. Luke 23.1.

THe whole multitude of them arose, and led him vnto Pilate, and they began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cesar,

saying, that he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Iewes? Hee answered him, and said, Thou sayest it. Then said Pilate to the high Priests and to the people, I find no fault in this man. And they were the more fierce, saying, Hee mooueth the people, teaching throughout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as hee knew that hee belonged vnto Herods iurisdiction, hee sent him to Herod, which was also at Ierusalem at that time. And when Herod saw Iesus, hee was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and hee trusted to haue seene some miracles done by him. Then hee questioned with him many words: but he answered him nothing. The high Priests and Scribes stood foorth and accused him straitly. And Herod with his men of warre despised him. And when hee had mocked him, hee arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests and the Rulers, and the people, and said vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and behold, I examine him before you, and find no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him and let him loose. For of necessity hee must haue let one loose to them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas, (which for a certaine insurrection made in the city, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. Hee said vnto them the third time, What euill hath he done? I find no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loud voices, requiring that hee might be crucified. And the voices of them and of the high Priests preuailed. And Pilate gaue sentence that it should be as they required. And he let loose vnto them him, that for insurrection & murder

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was caſt into priſon, whom they had deſired. And hee deliuered to them Ieſus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laid they the Croſſe, that hee might beare it after Ieſus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Ieſus turned backe vnto them, and ſaid; Yee daughters of Hieruſalem, weepe not for mee, but weepe for your ſelues, and for your children: For behold, the dayes will come, in the which they ſhall ſay, Happie are the barren, and the wombes that neuer bare, and the paps which neuer gaue ſucke. Then ſhall they begin to ſay to the mountaines, Fall on vs: and to the hils, couer vs. For if they doe this in a green tree, what ſhall be done in the drie? And there were two euill doers led with him to be ſlain. And after that they were come to the place (which is called *Caluary*) there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then ſaid Ieſus, Father forgiue them, for they wot not what they doe. And they parted his raiment, and caſt lots: and the people ſtood, and beheld. And the rulers mocked him with them, ſaying, Hee ſaued other men, let him ſaue himſelfe, if hee be very Chriſt, the choſen of God. The ſouldiers alſo mocked him, and came and offered him vineger, and ſaid, If thou be the King of the Iewes, ſaue thy ſelfe. And a ſuperſcription was written ouer him, with letters of Greeke, and Latine, and Hebrew, *This is the King of the Iewes.* And one of the euill doers which were hanged, railed on him, ſaying, If thou be Chriſt, ſaue thy ſelfe and vs. But the other anſwered, and rebuked him, ſaying, Feareſt not thou God, ſeeing thou art in the ſame damnation? We are righteouſly puniſhed, for we receiue according to our deeds: but this man hath done nothing amiſſe. And he ſaid vnto Ieſus, Lord, remember me when thou comeſt into thy kingdome. And Ieſus ſaid vnto him, Verely, I ſay vnto thee, To day ſhalt thou be with me in Paradiſe. And it was about the ſixth houre, and there was a darkeneſſe ouer all the earth vntill the ninth houre, and the Sunne was darkned, and the vaile of the Temple did rent, euen thorow the midſt. And when Ieſus had cryed with a loud voyce, he ſaid,

Father, into thine hands I commend my ſpirit. And when he had thus ſaid, he gaue vp the ghoſt. When the Centurion ſaw what had hapned, he glorified God, ſaying, Verily this was a righteous man. And all the people that came together to that ſight, and ſaw the things which had hapned, ſmote their breſts, and returned. And all his acquaintance and the women that followed him from Galilee, ſtood afar off, beholding theſe things. And behold, there was a man named Ioſeph, a counſeller, and he was a good man and a iuſt: the ſame had not conſented to the counſell and deed of them, which was of *Arimathea*, a city of the Iewes, which ſame alſo waited for the kingdome of God: he went vnto Pilate, and begged the body of Ieſus, and tooke it downe, and wrapped it in a linen cloth, & laid it in a ſepulchre that was hewne in ſtone, wherein neuer man before had bin laid. And that day was the preparing of the Sabbath, and the Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the ſepulchre, and how his body was laid. And they returned and prepared ſweet odours and ointments, but reſted on the Sabbath day, according to the Commandement.

¶ *On good Friday.*
The Collects.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for the which our Lord Ieſus Chriſt was contented to be betrayed, and giuen vp into the hands of wicked men, and to ſuffer death vpon the Croſſe; who liueth and reigneth, &c.

ALmighty and euerlaſting God, by whoſe Spirit the whole body of the Church is gouerned and ſanctified: receiue our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Congregation, that euery member of the ſame in his vocation and miniſtery, may truly and godly ſerue thee, through our Lord Ieſus Chriſt, who liueth and reigneth, &c.

MErciſull God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be conuerted and liue, haue mercy vpon all Iewes, Turkes, Infidels and Heretikes, and take from them

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all ignorance, hardneſſe of heart, and contempt of thy Word, and ſo fetch them home (bleſſed Lord) to thy flocke, that they may be ſaued among the remnant of the true Iſraelites, and be made one fold vnder one Shepherd, Ieſus Chriſt our Lord, who liueth, &c.

The Epiſtle. Heb.10.1.

THe Law (which hath but a ſhadow of good things to come, and not the very faſhion of things themſelues) can neuer with thoſe ſacrifices which they offer yere by yere continually, make the commers thereunto perfect. For would not then thoſe ſacrifices haue ceaſed to haue bin offered, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſins? Neuertheleſſe, in thoſe ſacrifices is there mention made of ſins euery yere: For the blood of oxen and goats cannot take away ſins. Wherefore, when he commeth into the world, he ſaith, Sacrifice and offering thou wouldeſt not haue, but a body haſt thou ordained me. Burnt offerings alſo for ſin haſt thou not allowed. Then ſaid I, Loe I am here. In the beginning of the booke it is written of me, that I ſhould do thy will, O God. Aboue, when he ſaith, Sacrifice, and offering, and burnt ſacrifices, and ſin offerings thou wouldeſt not haue, neither haſt thou allowed them (which yet are offered by the law) then ſaid hee, Loe, I am here to do thy will O God: he taketh away the firſt to eſtabliſh the latter. By the which will we are made holy, euen by the offering of the body of Ieſus Chriſt once for all. And euery Prieſt is ready daily miniſtring, and offering often times one maner of oblation, which can neuer take away ſins. But this man after he had offered one ſacrifice for ſinnes, is ſet downe for euer on the right hand of God, and from henceforth tarrieth till his foes be made his footſtoole. For with one offering hath he made perfect for euer them that are ſanctified. The holy Ghoſt himſelfe alſo beareth vs record, euen when he told before, This is the Teſtament that I will make vnto them: After thoſe dayes (ſaith the Lord) I will put my Lawes in their hearts, and in their minds will I write them, and their ſinnes and iniquities will I remember no more. And where remiſsion of theſe things is, there is no more offering for ſins. Seeing therefore brethren, that by the meanes

of the blood of Ieſus, we haue libertie to enter into the holy place, by the new and liuing way which hee hath prepared for vs thorow the vaile (that is to ſay) by his fleſh: and ſeeing alſo that wee haue an high Prieſt which is ruler ouer the houſe of God, let vs draw nigh with a true heart in a ſure faith, ſprinkled in our hearts from an euill conſcience, and waſhed in our bodies with pure water. Let vs keepe the profeſsion of our hope without wauering (for hee is faithfull that promiſed) and let vs conſider one another, to the intent that wee may prouoke vnto loue and to good workes, not forſaking the fellowſhip that wee haue among our ſelues, as the manner of ſome is: but let vs exhort one another, and that ſo much the more, becauſe yee ſee that the day draweth nigh.

The Goſpel. Iohn 18. 1.

WHen Ieſus had ſpoken theſe words, he went foorth with his diſciples ouer the brooke Cedron, where was a garden into the which hee then entred with his diſciples. Iudas alſo which betrayed him knew the place: for Ieſus oft times reſorted thither with his diſciples. Iudas then (after he had receiued a band of men, and miniſters of the high Prieſts and Phariſees) came thither with lanternes, and fire-brands, and weapons. And Ieſus knowing all things that ſhould come on him, went foorth, and ſaid vnto them, Whom ſeeke ye? They anſwered him, Ieſus of Nazareth. Ieſus ſaid vnto them, I am he. Iudas alſo which betrayed him ſtood with them. Aſſoone then as hee had ſaid vnto them, I am hee, they went backward, and fell to the ground. Then aſked he them againe, Whom ſeeke yee? They ſaid, Ieſus of Nazareth. Ieſus anſwered, I haue told you that I am he: if yee ſeeke me therefore, let theſe goe their way, that the ſaying might be fulfilled which hee ſpake, Of them which thou gaueſt mee, haue I not loſt one. Then Simon Peter hauing a ſword, drew it, and ſmote the high Prieſts ſeruant, and cut off his right eare. The ſeruants name was Malchus. Therefore ſaith Ieſus vnto Peter, Put vp thy ſword into the sheath: ſhall I not drink of the Cup which my Father hath giuen mee? Then the company, and the captaine, and the miniſters of the Iewes tooke Ieſus and bound him, and led him away to Annas firſt, for hee

was father in law to Caiaphas, which was the high Prieſt the ſame yeere. Caiaphas was he that gaue counſell to the Iewes, that it was expedient that one man ſhould die for the people. And Simon Peter followed Ieſus, and ſo did another diſciple: that diſciple was knowne to the high Prieſt, and went in with Ieſus into the palace of the high Prieſt. But Peter ſtood at the doore without. Then went out that other diſciple (which was knowne to the high Prieſt) and ſpake to the damoſell that kept the doore, and brought in Peter. Then ſaid the damoſell that kept the doore vnto Peter, Art not thou alſo one of this mans diſciples? He ſaid, I am not. The ſeruants and miniſters ſtood there, which had made a fire of coales, for it was cold, and they warmed themſelues. Peter alſo ſtood among them, & warmed himſelf. The high Prieſt then aſked Ieſus of his diſciples, and of his doctrine. Ieſus anſwered him, I ſpake openly in the world, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue reſorted, and in ſecret haue I ſpoken nothing. Why aſkeſt thou me? Aſke them which heard mee, what I ſaid to them: behold, they can tell what I ſaid. When he had thus ſpoken, one of the miniſters which ſtood by, ſmote Ieſus on the face, ſaying, Anſwereſt thou the high Prieſt ſo? Ieſus anſwered him, If I haue euill ſpoken, beare witneſſe of the euil: but if I haue well ſpoken, why ſmiteſt thou me? And Annas ſent him bound vnto Caiaphas the high Prieſt. Simon Peter ſtood and warmed himſelfe. Then ſaid they vnto him, Art not thou alſo one of his diſciples? He denyed it, and ſaid, I am not. One of the ſeruants of the high Prieſt (his couſin whoſe eare Peter ſmote off) ſaid vnto him, Did not I ſee thee in the garden with him? Peter therefore denyed againe, and immediatly the cocke crew. Then led they Ieſus from Caiaphas, into the hall of Iudgement: It was in the morning, and they themſelues went not into the Iudgement hall, leſt they ſhould be defiled, but that they might eat the Paſſeouer. Pilate then went out to them, and ſaid, What accuſation bring you againſt this man? They anſwered and ſaid vnto him, If hee were not an euill doer, we would not haue deliuered him vnto thee. Then ſaid Pilate vnto them, Take yee him, and iudge him after your own law. The Iewes

therfore ſaid vnto him, It is not lawful for vs to put any man to death: that the words of Ieſus might be fulfilled which hee ſpake, ſignifying what death hee ſhould die. Then Pilate entred into the Iudgement hall againe, and called Ieſus, and ſaid vnto him, Art thou the King of the Iewes? Ieſus anſwered, Sayeſt thou that of thy ſelfe, or did other tell it thee of me? Pilate anſwered, Am I a Iew? Thine owne nation, and high Prieſts hath deliuered thee vnto me: what haſt thou done? Ieſus anſwered, My kingdome is not of this world. If my kingdome were of this world, then would my miniſters ſurely fight, that I ſhould not be deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore ſaid vnto him, Art thou a King then? Ieſus anſwered, Thou ſayeſt that I am a King. For this cauſe was I borne, and for this cauſe came I into the world, that I ſhould beare witneſſe vnto the trueth: and all that are of the truth heare my voice. Pilate ſaid vnto him, What thing is truth? And when hee had ſaid this, hee went out againe vnto the Iewes, and ſaid vnto them, I find in him no cauſe at all. Yee haue a cuſtome that I ſhould deliuer you one looſe at Eaſter: will yee that I looſe vnto you the King of the Iewes? Then cried they all againe, ſaying, Not him, but Barabbas: The ſame Barabbas was a murderer. Then Pilate tooke Ieſus therefore and ſcourged him: and the ſouldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and ſaid, Haile King of the Iewes: and they ſmote him on the face. Pilate went foorth againe, and ſaid vnto them, Behold, I bring him foorth to you, that ye may know that I find no fault in him. Then came Ieſus foorth wearing a crowne of thorne, and a robe of purple. And he ſaith vnto them, Behold the man. When the high Prieſts therefore and the miniſters ſaw him, they cried, Crucifie him, crucifie him. Pilate ſaith vnto them, Take yee him, and crucifie him, for I find no fault in him. The Iewes anſwered him, Wee haue a law, and by our law he ought to die, becauſe hee made himſelfe the Sonne of God. When Pilate heard that ſaying, hee was the more afraid, and went againe into the Iudgement hall, and ſaid vnto Ieſus, Whence art thou? but Ieſus gaue him no anſwere. Then ſaid

Pilate

Pilate vnto him, Speakeſt thou not vnto mee? Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee? Ieſus anſwered, Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more ſinne. And from thenceforth ſought Pilate meanes to looſe him. But the Iewes cried, ſaying, If thou let him goe, thou art not Ceſars friend: for whoſoeuer maketh himſelfe a King, is againſt Ceſar. When Pilate heard that ſaying, he brought Ieſus foorth, and ſat down to giue ſentence in a place that is called the Pauement, but in the Hebrew tongue *Gabbatha*. It was the preparing day of Eaſter, about the ſixth houre. And hee ſaith vnto the Iewes, Behold your King. They cried, ſaying, Away with him, away with him: crucifie him. Pilate ſaith vnto them, Shall I crucifie your King? The high Prieſts anſwered, Wee haue no king but Ceſar. Then deliuered hee him to them to be crucified, And they tooke Ieſus, and led him away. And hee bare his croſſe, and went foorth into a place which is called the place of dead mens ſkulls, but in Hebrew, *Golgotha*, where they crucified him, and two other with him, on either ſide one, and Ieſus in the midſt. And Pilate wrote a title, and put it vpon the croſſe. The writing was, *Ieſus of Nazareth King of the Iewes*. This title read many of the Iewes: for the place where Ieſus was crucified, was neere to the citie. And it was written in Hebrew, Greeke, and Latine. Then ſaid the high Prieſts of the Iewes to Pilate, Write not King of the Iewes, but that he ſaid, I am King of the Iews. Pilate anſwered, What I haue written that I haue written. Then the ſouldiers when they had crucified Ieſus, tooke his garments, and made foure parts, to euery ſouldier a part, and alſo his coat. The coat was without ſeame, wrought vpon throughout. They ſaid therefore among themſelues, Let vs not diuide it, but caſt lots for it, who ſhall haue it: that the Scripture might bee fulfilled, ſaying, They haue parted my raiment among them, and for my coat did they caſt lots. And the ſouldiers did ſuch things indeed. There ſtood by the croſſe of Ieſus, his mother, and his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene. When Ieſus therefore ſaw his mother,

and

and the disciple whom hee loued, standing, hee saith vnto his mother, Woman, behold thy sonne. Then said hee to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might bee fulfilled, hee saith, I thirst. So there stood a vessell by, full of vineger: therefore they filled a spunge with vineger, and woond it about with hyssope, and put it to his mouth. As soone as Iesus then receiued the vineger, hee said, It is finished, and bowed his head, and gaue vp the Ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might bee taken downe. Then came the souldiers and brake the legs of the first, and of the other which was crucified with him: but when they came to Iesus, and saw that hee was dead already, they brake not his legs: but one of the souldiers with a speare thrust him into the side, and forthwith there came out blood and water. And hee that saw it bare record, and his record is true. And he knoweth that he saith true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled, Yee shall not breake a bone of him. And againe another Scripture saith, They shall looke vpon him whom they haue pierced. After this, Ioseph of *Arimathea* (which was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. Hee came therefore and tooke the body of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the bodie of Iesus, and woond it in linen clothes with the odours, as the manner of the Iewes is to bury. And in the place where hee was crucified, there was a garden, and in the garden a new sepulchre, wherein was neuer man laid. There laid they Iesus therefore, because of the preparing of the Sabbath of the Iewes, for the sepulchre was nigh at hand.

The

The Epistle. 1. Pet. 3. 17.

IT is better (if the will of God be so) that ye suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickned in the Spirit. In which Spirit hee also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long-suffering of God was once looked for in the daies of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules were saued by the water, like as Baptisme also now saueth vs, not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ which is on the right hand of God, and is gone into heauen; Angels, powers, and mights subdued vnto him.

The Gospel. Matth. 27. 57.

WHen the Euen was come, there came a rich man of *Arimathea*, named Ioseph, which also was Iesus disciple. Hee went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to bee deliuered. And when Ioseph had taken the body, hee wrapped it in a cleane linen cloth, and laid it in his new tombe, which he had hewen out euen in the rock, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer said, while he was yet aliue, After three daies I will rise againe. Command therefore that the sepulchre be made sure vntill the third day, lest his disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last error shalbe worse then the first. Pilate said vnto them, Yee haue a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure with the watchmen, and sealed the stone.

¶ Easter day.

At morning prayer in stead of the Psalme, O come let vs, &c. *These Anthemes shall be sung or said.*

Christ

CHrist rising againe from the dead, now dieth not, death from hencefoorth hath no power vpon him. For in that he died, he died but once to put away sin: but in that he liueth, hee liueth vnto God: and so likewise count your selues dead vnto sin, but liuing vnto God in Christ Iesus our Lord.

CHrist is risen againe, the first fruits of them that slept. For seeing that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall be restored to life.

The Collect.

ALmightie God, which thorow thy onely begotten Sonne Iesus Christ hast ouercome death, and opened to vs the gate of euerlasting life, wee humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires, so by thy continuall helpe, wee may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle. Col. 3. 1.

IF yee be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly things, and not on earthly things. For ye are dead, & your life is hid with Christ in God. When soeuer Christ (which is our life) shall shew himselfe, then shall yee also appeare with him in glorie. Mortifie therefore your earthly members, fornication, vncleanesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which things sake, the wrath of God vseth to come on the children of vnbeliefe, among whom ye walked sometime, when yee lined in them.

The Gospel. John 20. 1.

THe first day of the Sabbaths came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then shee ranne, and came vnto Simon Peter, and to the other disciple whom Iesus loued, and saith vnto them, They haue taken away the Lord out of the graue, and wee cannot tell where they haue laid him. Peter therefore went forth, and that other disciple, and came vnto the Sepulchre. They ranne both together, and that other disciple did outrunne Peter, and came first to the sepulchre.

And

And when he had ſtooped downe, hee ſaw the linen clothes lying, yet went hee not in. Then came Simon Peter following him, and went into the Sepulchre, and ſaw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it ſelfe. Then went in alſo that other diſciple which came firſt to the Sepulchre, and he ſaw and beleeued. For as yet they knew not the Scripture, that he ſhould riſe againe from death. Then the diſciples went away againe to their owne home.

¶ *Munday in Easter weeke.*

The Collect.

ALmightie God which through thine onely begotten Son Ieſus Chriſt haſt ouercome death, and opened vnto vs the gate of euerlaſting life, we humbly beſeech thee, that as by thy ſpeciall grace preuenting vs, thou doeſt put in our minds good deſires, ſo by thy continuall helpe wee may bring the ſame to good effect, through Ieſus Chriſt our Lord, who liueth and reigneth, &c.

The Epiſtle. Acts 10. 34.

PEter opened his mouth and ſaid, Of a trueth, I perceiue that there is no reſpect of perſons with God: but in all people hee that feareth him, and worketh righteouſneſſe, is accepted with him. Yee know the preaching that God ſent vnto the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord ouer all things, which preaching was publiſhed thorowout all Iury, (and began in Galilee, after the baptiſme which Iohn preached) how God anointed Ieſus of Nazareth with the holy Ghoſt and with power: which Ieſus went about doing good, and healing all that were oppreſſed of the deuill: for God was with him. And wee are witneſſes of all things which hee did in the land of the Iewes, and at Ieruſalem, whom they ſlew and hanged on tree. Him God raiſed vp the third day, and ſhewed him openly, not to all the people, but to vs witneſſes (choſen before of God for the ſame intent) which did eat & drink with him after he roſe from death. And hee commanded vs to preach vnto the people, and to teſtifie that it is hee which was ordained of God to be the Iudge of the quicke and the dead.

To

To him giue all the prophets witnesse, that through his Name whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel. Luke 24. 13.

BEhold, two of his disciples went that same day to a towne called Emmaus, which was from Hierusalem about threescore furlongs, and they talked together of all the things that had hapned. And it chanced while they communed together and reasoned, Iesus himselfe drew neere, and went with them: but their eyes were holden that they should not know him. And hee said vnto them, What manner of communications are these that yee haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered and said vnto him, Art thou onely a stranger in Ierusalem, and hast not known the things which haue chanced there in these dayes? Hee said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet mightie in deed and word before God and all the people, and how the high Priests and our rulers deliuered him to be condemned to death, and haue crucified him: but wee trusted that it had beene hee which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early to the sepulchre, and found not his bodie, and came, saying, That they had seene a vision of Angels, which said that hee was aliue. And certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, but him they saw not. And hee said vnto them, O fooles, and slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and he made as though he would haue gone further, & they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And he went in to tary with them. And it came to passe, as he sat at meat with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eies

were

were opened, and they knew him: and he vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Ierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmightie Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and truth, through Iesus Christ our Lord. Amen.

The Epistle. Acts 13. 26.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Ierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised him againe from death the third day. And he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And wee declare vnto you, how that the promise which was made vnto the fathers, God hath fulfilled to their children, euen vnto vs, in that hee raised vp Iesus againe, euen as it is written in the second Psalme; Thou art my Sonne, this day haue I begotten thee. As concerning that hee raised him vp from death, now no more to returne to corruption, hee said on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he saith also in another place, Thou shalt not suffer thy holy One to see corruption. For Dauid (after that he had in his

his time fulfilled, the will of God) fell on sleep, and was laid vnto his fathers, and saw corruption. But he whom God raised againe, saw no corruption. Be it knowne vnto you therefore (ye men and brethren) that through this man is preached vnto you forginenes of sins, and that by him all that beleeue, are iustified from all things, from which ye could not be iustified by the law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: For I do a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospel. Luke 24.36.

IEsus stood in the midst of his disciples, and said vnto them, Peace be vnto you: it is I, feare not. But they were abashed and afraid, and supposed that they had seen a spirit. And he said vnto them. Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me and see: for a spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleeued not for ioy, and wondred, he said vnto them, Haue ye here any meat? And they offered him a piece of a broyled fish, and of an hony combe. And he tooke it, and did eat before them. And he said vnto them. These are the words which I spake vnto you, while I was yet with you: That all must be fulfilled which were written of me in the law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the scriptures, and said vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sins should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.
The Collect.

Almighty, &c. *As at the Communion on Easter day.*

The Epistle. 1. *John* 5.4.

ALl that is born of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is he that ouercommeth

the

the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water only, but by water and blood. And it is the Spirit that beareth witnesse, because the Spirit is truth. For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth; the Spirit, and Water, and Blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, which he testified of his Son. He that beleeueth on the Son of God, hath the witnesse in himselfe: he that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gaue of his Son. And this is the record, how that God hath giuen to vs eternall life, and this life is in his Son. He that hath the Son, hath life: and hee that hath not the Son, hath not life.

The Gospel. Iohn 20.19.

THe same day at night, which was the first day of the Sabbaths, when the doores were shut, (where the disciples were assembled together for feare of the Iewes) came Iesus and stood in the midst, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands & his side. Then were the Disciples glad when they saw the Lord. Then said Iesus vnto them again, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had said these words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosesoeuer sinnes ye remit, they are remitted vnto them, and whosesoeuer sins ye retaine, they are retained.

¶ *The second Sunday after Easter.*

The Collect.

ALmighty God, which hast giuen thine only Son to be vnto vs both a sacrifice for sin, and also an ensample of godly life, giue vs the grace that we may alwaies most thankfully receiue that his inestimable benefit, and also daily endeuour our selues to follow the blessed steps of his most holy life, &c.

The Epistle. 1. Peter 2.19.

THis is thank-worthy, if a man for conscience toward God indure griefe, and suffer wrong vndeser-

vndeserued. For what praise is it, if when yee be buffeted for your faults, ye take it patiently? But and if when ye doe well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verely were yee called. For Christ also suffered for vs, leauing vs an example, that yee should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: when hee suffered, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned to the shepherd and Bishop of your soules.

The Gospel. Iohn 10. 11.

Christ said, I am the good shepherd. A good shepherd giueth his life for the sheep. An hired seruant and he which is not the shepherd (neither the sheepe are his owne) seeth the wolfe coming, and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheep. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good shepherd, and know my sheepe, and am knowne of mine. As my Father knoweth me, euen so know I also my Father. And I giue my life for the sheepe. And other sheep I haue, which are not of this fold: them also must I bring, and they shall heare my voice, and there shall be one fold, and one shepherd.

¶ *The third Sunday after Easter.*

The Collect.

ALmightie God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse, grant vnto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Iesus Christ.

The Epistle. 1. *Pet.* 2. 11.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, and see that yee haue honest

neſt conuerſation among the Gentiles, that whereas they backbite you as euil doers, they may ſee your good workes, and praiſe God in the day of viſitation. Submit your ſelues therefore euery man for the Lords ſake, whether it be vnto the king, as vnto the chiefe head, either vnto Rulers, as vnto them that are ſent of him for the puniſhment of euill doers, but for the laud of them that doe well. For ſo is the will of God, that with well doing ye may ſtop the monthes of fooliſh and ignorant men, as free, and not as hauing the liberty for a cloake of malicioufneſſe, but euen as the ſeruants of God. Honour all men, loue brotherly fellowſhip, feare God, honour the King.

The Goſpel. Iohn 16. 16.

IEſus ſaid to his diſciples, After a while ye ſhall not ſee me, and again, after a while ye ſhall ſee me: for I goe to the Father. Then ſaid ſome of his diſciples betweene themſelues, What is this that hee ſaith vnto vs, After a while yee ſhall not ſee me, and againe, after a while yee ſhall ſee me, and that I goe to the Father? They ſaid therefore, What is this that hee ſaith, After a while? Wee cannot tell what hee ſaith. Ieſus perceiued that they would aſke him, and ſaid vnto them, Ye enquire of this betweene your ſelues, becauſe I ſaid, After a while ye ſhall not ſee me, and againe, after a while ye ſhall ſee me. Verely, verely I ſay vnto you, Yee ſhall weepe and lament, but contrariwiſe the world ſhall reioyce: yee ſhall ſorrow, but your ſorrow ſhall be turned to ioy. A woman when ſhe trauelleth, hath ſorrow, becauſe her houre is come: but aſſoone as ſhe is deliuered of the child, ſhe remembreth no more the anguiſh, for ioy that a man is born into the world. And ye now therefore haue ſorrow: but I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.

¶ *The fourth Sunday after Easter.*

The Collect.

ALmightie God, which doeſt make the mindes of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandeſt, and deſire that which thou doeſt promiſe, that among the ſundry and manifold changes

changes of the world, our hearts may surely there bee fixed, where as true ioyes are to bee found, through Christ our Lord. Amen.

The Epistle. Iames 1.17.

EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variableneſſe, neither shadow of change. Of his owne will begat he vs with the word of truth, that we ſhould be the firſt fruits of his creatures. Wherefore deare brethren, let euery man be ſwift to heare, ſlow to ſpeake, ſlow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthineſſe, and ſuperfluitie of malicioufneſſe, and receiue with meekeneſſe the word that is grafted in you, which is able to ſaue your ſoules.

The Goſpel. Iohn 16.5.

IEſus ſaid vnto his diſciples, Now goe I my way to him that ſent me, and none of you aſketh mee whither I goe: but becauſe I haue ſaid ſuch things vnto you, your hearts are full of ſorrow. Neuertheleſſe, I tell you the truth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: But if I depart, I will ſend him vnto you. And when he is come, hee will rebuke the world of ſinne, and of righteouſneſſe, and of iudgement. Of ſinne; becauſe they beleeue not on mee: Of righteouſneſſe, becauſe I goe to my Father, and ye ſhall ſee me no more. Of iudgement, becauſe the prince of this world is iudged already. I haue yet many things to ſay vnto you, but yee cannot beare them away now. Howbeit when he is come (which is the Spirit of truth) hee will lead you into all truth. He ſhall not ſpeake of himſelfe, but whatſoeuer he ſhall heare, that ſhall he ſpeake, and he will ſhew you things to come. He ſhall glorifie me: for he ſhall receiue of mine, and ſhall ſhew vnto you. All things that the Father hath, are mine: therefore ſaid I vnto you, that hee ſhall take of mine and ſhew vnto you.

¶ *The fifth Sunday after Easter.*

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble ſeruants, that by thy holy inſpira-

inſpiration, wee may thinke thoſe things that be good, and by thy mercifull guiding may performe the ſame, through our Lord Ieſus Chriſt. Amen.

The Epiſtle. Iam. 1. 22.

SEe that yee be doers of the word, and not hearers onely, deceiuing your owne ſelues. For if any man heare the Word, and declareth not the ſame by his workes, hee is like vnto a man beholding his bodily face in a glaſſe: for aſſoone as he hath looked on himſelfe, he goeth his way, and forgetteth immediatly what his faſhion was: but who ſo looketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the ſame ſhall be happie in his deed. If any man among you ſeeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to viſit the fatherleſſe and widowes in their aduerſity, and to keepe himſelfe vnſpotted of the world.

The Goſpel. Iohn 16. 23.

VErily, verily I ſay vnto you, Whatſoeuer ye aſke the Father in my Name, hee will giue it you. Hitherto haue yee aſked nothing in my Name. Aſk, and ye ſhall receiue, that your ioy may be full. Theſe things haue I ſpoken vnto you by prouerbs. The time will come, when I ſhall no more ſpeake vnto you by prouerbs, but I ſhall ſhew you plainly from my Father. At that day ſhall yee aſke in my Name: And I ſay not vnto you, that I will ſpeake vnto my Father for you: for the Father himſelf loueth you, becauſe ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe, I leaue the world, and go to the Father. His diſciples ſaid vnto him, Lo, now thou talkeſt plainly, and ſpeakeſt no prouerbe. Now are wee ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee any queſtion, therefore beleeue wee that thou cameſt from God. Ieſus anſwered them, Now yee doe beleeue: behold, the houre draweth nigh, and is already come, that ye ſhall be ſcattered euery man to his owne, and ſhall leaue mee alone. And yet am I not alone, for the Father is with me.

Theſe

Theſe words haue I ſpoken vnto you, that in me ye might haue peace, for in the world ſhall yee haue tribulation: But be of good cheere, I haue ouercome the world.

S Aſcenſion day.

The Collect.

GRant we beſeech thee, Almightie God, that like as wee doe beleeue thy onely begotten Sonne our Lord, to haue aſcended into the heauens: ſo wee may alſo in heart and mind thither aſcend, and with him continually dwell, who liueth and reigneth with thee and the holy Ghoſt, one God world without end.

The Epiſtle *Acts* 1,1.

IN the former treatiſe (deare Theophilus) we haue ſpoken of all that Ieſus began to doe and teach vntill the day in which he was taken vp, after that he through the holy Ghoſt had giuen Commandements vnto the Apoſtles whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion, (& that by many tokens) appearing vnto them fourty daies, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Ieruſalem, but to wait for the promiſe of the Father, whereof (ſaith he) yee haue heard of mee. For Iohn truely baptized with water, but ye ſhall be baptized with the holy Ghoſt, after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And he ſaid vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power: But ye ſhall receiue power after the holy Ghoſt is come vpon you, and yee ſhall be witneſſes vnto mee, not onely in Hieruſalem, but alſo in all Iury, and in Samaria, and euen vnto the worlds end. And when hee had ſpoken theſe things, while they beheld, hee was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſaid, Ye men of Galilee, why ſtand yee gazing vp into heauen? This ſame Ieſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him go into heauen.

The

Sunday after Aſcenſion day.

The Goſpel. Marke 16. 14.

IEſus appeared vnto the eleuen as they ſate at meat, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that he was riſen againe from the dead. And he ſaid vnto them, Goe ye into all the world, and preach the Goſpel to all creatures: Hee that beleeueth, and is baptized, ſhall be ſaued: but he that beleeueth not, ſhall be damned. And theſe tokens ſhall follow them that beleeue: In my Name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So when the Lord had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ *The Sunday after Aſcenſion day.*

The Collect.

O God the King of glory, which haſt exalted thine onely Sonne Ieſus Chriſt with great triumph vnto thy Kingdome in heauen: wee beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle. 1. Pet. 4. 7.

THe end of all things is at hand. Be ye therefore ſober, and watch vnto prayer. But aboue all things haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Be ye harborous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifold graces of God. If any man ſpeake, let him talke as the words of God. If any man miniſter, let him doe it, as of the ability which God miniſteth to him, that God in all things may bee glorified, through Ieſus Chriſt, to whom be praiſe and dominion, for euer and euer. Amen.

The Goſpel. Iohn 15. 26.

WHen the Comforter is come, whom I will ſend vnto you from the Father (euen the Spirit of truth, which proceedeth of the Father)

Spirit of trueth, which proceedeth of the Father, he ſhall teſtifie of me, and ye ſhall beare witneſſe alſo, becauſe ye haue been with me from the beginning. Theſe things haue I ſaid vnto you becauſe, ye ſhould not be offended. They ſhall excommunicate you, yea, the time ſhal come, that whoſoeuer killeth you, will thinke that he doeth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowne the Father, neither yet me. But theſe things haue I told you, that when the time is come, ye may remember then that I told you.

¶ Whitſunday.
The Collect.

GOd which as vpon this day, haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit, grant vs by the ſame Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Chriſt Ieſus our Sauiour, who liueth & reigneth with thee in the vnity of the ſame Spirit, one God world without end.

The Epiſtle. Acts. 2. 1.

WHen the fifty dayes were come to an end, they were all with one accord together in one place, and ſuddenly there came a ſound from heauen, as it had beene the comming of a mighty wind, and it filled all the houſe where they ſate. And there appeared vnto them clouen tongues, like as they had beene of fire, and it ſate vpon each of them, and they were all filled with the holy Ghoſt, and began to ſpeake with other tongues, euen as the ſame Spirit gaue them vtterance. Then were dwelling at Hieruſalem, Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noiſed about, the multitude came together, and were aſtonied, becauſe that euery man heard them ſpeake with his owne language. They wondred all, and marueled, ſaying among themſelues, Behold, are not all theſe which ſpeake of Galilee? And how heare we euery man his owne tongue wherein wee were born? Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Iury, and of Cappadocia, of Pontus, and Aſia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beſide Cyrene, and

and ſtrangers of Rome, Iewes & Proſelytes, Cretes, and Arabians: we haue heard them ſpeake in our owne tongues the great workes of God.

The Goſpel. Iohn. 14. 15.

IEſus ſaid vnto his Diſciples, If ye loue me, keep my commandements, and I will pray the Father, and he ſhall giue you another Comforter, that hee may abide with you for euer, euen the Spirit of trueth, whom the world cannot receiue, becauſe the world ſeeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and ſhall be in you. I will not leaue you comfortleſſe, but will come to you. Yet a little while, and the world ſeeth me no more, but ye ſee mee: for I liue, and yee ſhall liue. That day ſhall ye know, that I am in my Father, and you in me, and I in you. Hee that hath my commandements, and keepeth them, the ſame is he that loueth me. And he that loueth me, ſhall be loued of my Father, and I will loue him, and will ſhew mine owne ſelfe vnto him. Iudas ſaith vnto him (not Iudas Iſcariot) Lord, what is done, that thou wilt ſhew thy ſelfe vnto vs, and not vnto the world? Ieſus anſwered, and ſaid vnto him, If a man loue me, hee will keepe my ſayings, and my Father will loue him, and we will come vnto him, and dwell with him. He that loueth mee not, keepeth not my ſayings. And the word which ye heare, is not mine, but the Fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the Comforter, which is the holy Ghoſt, whom my Father wil ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoeuer I haue ſaid vnto you. Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I ſaid vnto you, I goe and come againe vnto you. If ye loued me, ye would verely reioyce, becauſe I ſaid, I goe vnto the Father: for the Father is greater then I. And now haue I ſhewed you before it come, that when it is come to paſſe, ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in mee, but that the world may know that I loue the Father. And as the Father gaue me commandement, euen ſo doe I.

The Collect.

GOd, which as vpon this day haſt taught, &c.
As vpon Whitsunday.

The Epiſtle. Actes. 10. 34.

THen Peter opened his mouth, and ſaid, Of a truth I perceiue that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſneſſe, is accepted with him. Ye know the preaching that God ſent vnto the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord ouer all things. Which preaching was publiſhed thorowout all Iury, and began in Galilee after the baptiſme which Iohn preached: How God anointed Ieſus of Nazareth with the holy Ghoſt, and with power. Which Ieſus went about doing good, and healing all that were oppreſſed of the deuill, for God was with him. And we are witneſſes of all things which he did in the land of the Iewes, at Hieruſalem, whom they ſlew and hanged on a tree: Him God raiſed vp the third day, and ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) which did eat and drinke with him after hee roſe from death. And hee commanded vs to preach vnto the people, and to teſtifie that it is he which was ordained of God to bee the Iudge of quicke and dead. To him giue all the Prophets witneſſe, that through his Name, whoſoeuer beleeueth in him, ſhall receiue remiſsion of ſinnes. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the preaching. And they of the circumciſion which beleeued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt. For they heard them ſpeake with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, which haue receiued the holy Ghoſt as well as we? And hee commanded them to bee baptized in the Name of the Lord. Then prayed they him to tarry a few daies.

The Goſpel. Iohn 3. 16.

SO God loued the world, that he gaue his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. For

God

God ſent not his Sonne into the world to condemne the world, but that the world through him might be ſaued. He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, becauſe he hath not beleeued in the Name of the onely begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkneſſe more then light, becauſe their deeds were euill. For euery one that euill doeth, hateth the light, neither cometh to the light, leſt his deedes ſhould be reproued. But he that doth the trueth, commeth to the light, that his deeds may be known, how that they are wrought in God.

Tueſday in Whitſun weeke.

The Collect.

GOd, which as vpon this day haſt taught, &c.
As vpon Whitſunday.

The Epiſtle. Actes 8. 14.

WHen the Apoſtles which were at Hieruſalem, heard ſay that Samaria had receiued the Word of God, they ſent vnto them Peter and Iohn: which when they were come downe, prayed for them, that they might receiue the holy Ghoſt, for as yet he was come on none of them: but they were baptized onely in the Name of Chriſt Ieſu. Then laid they their hands on them, and they receiued the holy Ghoſt.

The Goſpel. Iohn 10. 1.

VErily, verily I ſay vnto you, He that entreth not in by the doore into the ſhéepefold, but climeth vp ſome other way, the ſame is a thiefe & a murderer. But he that entreth in by the doore, is the ſhepherd of the ſheepe. To him the porter openeth, and the ſheepe heare his voyce, and hee calleth his owne ſheepe by name, and leadeth them out. And when he hath ſent foorth his owne ſheep, he goeth before them, and the ſheep follow him, for they know his voyce. A ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This prouerbe ſpake Ieſus vnto them, but they vnderſtood not what things they were which he ſpake vnto them. Then ſaid Ieſus vnto them againe, Verily, verily I ſay vnto you, I am the doore of the ſheepe. All (euen as many as came before me) are theeues and murde-

did not heare them. I am the doore, by me if any enter in, hee ſhall bee ſafe, and ſhall goe in and out, and find paſture. A thiefe commeth not but for to ſteale, kill, and deſtroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ *Trinity Sunday.*

The Collect.

ALmighty and euerlaſting God, which haſt giuen vnto vs thy ſeruants grace, by the confeſſion of a true faith, to acknowledge the glory of the eternall Trinity, and in the power of the diuine Maieſty to worſhip the vnity: we beſeech thee, that through the ſtedfaſtneſſe of this faith we may euermore be defended from all aduerſitie, which liueſt and reigneſt, &c.

The Epiſtle. Apoc. 4. 1.

AFter this I looked, & behold a doore was open in heauen, and the firſt voice which I heard, was as it were of a trumpet, talking with me, which ſaid, Come vp hither, and I will ſhew thee things which muſt be fulfilled hereafter. And immediately I was in the ſpirit, and behold, a ſeat was ſet in heauen, and one ſate on the ſeat. And he that ſate was to looke vpon, like vnto a Iaſper ſtone, and a Sardine ſtone. And there was a raine-bow about the ſeat, in ſight like to an Emerald. And about the ſeat were foure and twenty ſeats, and vpon the ſeats foure and twenty Elders ſitting, cloathed in white raiment, and had on their heads crowns of gold. And out of the ſeat proceeded lightnings, and thundring, and voyces. And there were ſeuen lampes of fire burning before the ſeat, which are the ſeuen ſpirits of God. And before the ſeat there was a ſea of glaſſe like vnto Cryſtall, and in the midſt of the ſeat, and round about the ſeat were foure beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calfe, and the third beaſt had a face like a man, and the fourth beaſt was like a flying eagle. And the foure beaſts had each of them ſixe wings about him, and they were ful of eyes within. And they did not reſt day neither night, ſaying, Holy, holy, holy Lord God Almighty, which was, & is, & is to come. And when thoſe beaſts gaue glory and honour, and thankes to him that ſate on the Throne (which liueth for euer) the foure and twenty Elders fell downe

downe before him that ſate on the Throne, and worſhipped him that liueth for euer, and caſt their crownes before the Throne, ſaying, Thou art worthy, O Lord (our God) to receiue glory, and honour, and power, for thou haſt created all things, and for thy wils ſake they are, and were created.

The Goſpel. Iohn 3. 1.

THere was a man of the Phariſees named Nicodemus, a Ruler of the Iewes. The ſame came to Ieſus by night, and ſaid vnto him, Rabbi, wee know that thou art a teacher come from God, for no man could doe ſuch miracles as thou doeſt, except God were with him. Ieſus anſwered and ſaid vnto him, Verily, verily I ſay vnto thee, Except a man bee borne from aboue, he cannot ſee the kingdome of God. Nicodemus ſaid vnto him, How can a man bee borne when he is old? can hee enter into his mothers wombe, and bee borne againe? Ieſus anſwered, Verely, verely I ſay vnto thee, Except a man bee borne of water and of the Spirit, hee cannot enter inro the kingdome of God. That which is borne of the fleſh, is fleſh: and that which is borne of the Spirit, is ſpirit. Marueil not thou that I ſaid vnto thee, Ye muſt be borne from aboue. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but thou canſt not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus anſwered, and ſaid vnto him, How can theſe things bee? Ieſus anſwered, and ſaid vnto him, Art thou a maſter in Iſrael, and knoweſt not theſe things? Verily, verily I ſay vnto thee, Wee ſpeake that wee know, and teſtifie that wee haue ſeene; and ye receiue not our witneſſe. If I haue told you earthly things, and yee beleeue not: how ſhall yee beleeue if I tell you of heauenly things? And no man aſcendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moſes lift vp the ſerpent in the wilderneſſe, euen ſo muſt the Sonne of man be lift vp, that whoſoeuer beleeueth in him, periſh not, but haue euerlaſting life.

The Collect.

GOd the ſtrength of all them that truſt in thee, mercifully accept our prayers: and becauſe the weakenes of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy Commandements wee may pleaſe thee both in will and deed, through Ieſus Chriſt our Lord.

The Epiſtle. 1 Iohn 4. 7.

DEarely beloued, let vs loue one another, for loue commeth of God, and enery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs-ward, becauſe that God ſent his only begotten Son into the world that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and ſent his Son to be the agreement for our ſins. Dearely beloued, if God ſo loued vs, we ought alſo one to loue another. No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and he in vs, becauſe he hath giuen vs of his Spirit. And we haue ſeene, and do teſtifie, that the Father ſent the Son to be the Sauiour of the world. Whoſoeuer confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and he in God. And we haue knowne and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we ſhould truſt in the day of Iudgement: For as he is, euen ſo are we in this world. There is no feare in loue, but perfect loue caſteth out feare: for feare hath painfulneſſe. Hee that feareth, is not perfect in loue. We loue him, for he loued vs firſt. If any man ſay, I loue God, and yet hateth his brother, he is a lyar. For how can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene? And this commandement haue we of him, that he which loueth God, ſhould loue his brother alſo.

The Goſpel. Luke. 16. 19.

THere was a certain rich man, which was clothed in purple, and fine white, and fared deliciouſly euery day. And there was a certaine begger named Lazarus, which lay at his gate full of ſores, deſiring

to

to be refreshed with the crumbs which fell from the rich mans board, and no man gaue vnto him: The dogs came also and licked his sores. And it fortuned that the begger died, and was carried by the Angels into Abrahams bosome. The rich man also died and was buried: and being in hell in torments, he lift vp his eyes, and saw Abraham afar off, and Lazarus in his bosome: and he cryed, and sayd, Father Abraham haue mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued paine; but now he is comforted, and thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would go from hence to you, cannot, neither may come from thence to vs. Then he said, I pray thee therefore father, send him to my fathers house (for I haue fiue brethren) for to warn them lest they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And hee said, Nay father Abraham, but if one come vnto them from the dead, they will repent. He sayd vnto him, If they heare not Moses and the Prophets, neither will they beleeue, though one rise from death againe.

¶ *The ij. Sunday after Trinity.*

The Collect.

LOrd make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them, whom thou dost bring vp in thy stedfast loue: grant this, &c.

The Epistle. 1. Iohn 3. 13.

MAruell not, my brethren, though the world hate you. We know that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslayer, and ye know that no manslayer hath eternall life abiding in him. Hereby perceiue we loue, because hee gaue his life for vs, and we ought to giue our liues for the brethren. But whoso hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the

of God in him? My babes, let vs not loue in word, neither in tongue, but in deed and verity. Hereby we know that we are of the verity, & can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, & knoweth al things. Dearely beloued, if our heart condemne vs not, then haue we truſt to God-ward: And whatſoever wee aſke, we receiue of him, becauſe we keepe his commandements, and do thoſe things which are pleaſant in his ſight: and this is his commandement, that we beleeue on the Name of his Son Ieſus Chriſt, and loue one another, as he gaue commandement. And he that keepeth his Commandements dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

The Goſpel. Luke 14.16.

A Certaine man ordained a great ſupper, and bade many: and ſent his ſeruant at ſupper time, to ſay to them that were bidden, Come, for all things are now ready. And they all at once began to make excuſe. The firſt ſaid vnto him, I haue bought a farme, and I muſt needs go and ſee it, I pray thee haue me excuſed. And another ſaid, I haue bought fiue yoke of oxen, and I go to proone them, I pray thee haue me excuſed. And another ſaid, I haue married a wife, and therefore I cannot come. And the ſeruant returned, & brought his maſter word againe thereof. Then was the good man of the houſe diſpleaſed, and ſaid to his ſeruant, Go out quickly into the ſtreets, and quarters of the city, and bring in hither the poore, and feeble, and the halt, and blind. And the ſeruant ſaid, Lord, it is done as thou haſt commanded, and yet there is roome. And the lord ſaid vnto his ſeruant, Go out into the hie wayes and hedges, and compell them to come in, that my houſe may be filled. For I ſay vnto you, that none of theſe men which were bidden, ſhall taſte of my ſupper.

The iij. Sunday after Trinity.

The Collect.

LOrd we beſeech thee mercifully to heare vs, and vnto whom thou haſt giuen an hearty deſire to pray, grant that by thy mighty ayde we may be defended, through Ieſus Chriſt our Lord.

The Epiſtle. 1. Pet. 5. 5.

SVbmit your ſelues euery man one to another, & knit your ſelues together in lowlines of mind:

For

For God reſiſteth the proud, and giueth graee to the humble. Submit your ſelues therefore vnder the mighty hand of God, that hee may exalt you when the time is come. Caſt all your care vpon him, for he careth for you. Be ſober and watch, for your aduerſary the deuill as a roaring Lion walketh about ſeeking whom hee may deuoure: whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are appointed vnto your brethren that are in the world. But the God of all grace which hath called vs vnto his eternall glory by Chriſt Ieſus, ſhall his owne ſelfe (after that ye haue ſuffered a little affliction) make you perfect, ſettle, ſtrengthen, and ſtabliſh you. To him bee glory and dominion for euer and euer. Amen.

The Goſpel. Luke 15.1.

THen reſorted vnto him all the Publicanes and ſinners for to heare him. And the Phariſees and Scribes murmured, ſaying, He receiueth ſinners, and eateth with them. But he put forth this parable vnto them, ſaying, What man among you hauing an hundred ſheepe (if he loſe one of them) doth not leaue ninety and nine in the wildernesſe, and goeth after that which is loſt vntill he finde it? And when hee hath found it, hee laieth it on his ſhoulders with ioy, and aſſoone as he commeth home, hee calleth together his louers and neighbours, ſaying vnto them, Reioyce with me, for I haue found my ſheepe which was loſt. I ſay vnto you, that likewiſe ioy ſhall be in heauen ouer one ſinner that repenteth, more then ouer ninety and nine iuſt perſons which need no repentance. Either what woman hauing ten groats, (if ſhe loſe one) doth not light a candle, and ſweepe the houſe, and ſeeke diligently till ſhee finde it? and when ſhe hath found it, ſhe calleth her louers, and her neighbours together, ſaying, Reioyce with me, for I haue found the groat which I loſt. Likewiſe I ſay vnto you, ſhall there bee ioy in the preſence of the Angels of God, ouer one ſinner that repenteth.

¶ *The fourth Sunday after Trinity.*

The Collect.

GOd the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: increaſe and multiply vpon vs thy mercy, that thou being our ruler and guide, wee may ſo paſſe

paſſe through things temporall, that we finally loſe not the things eternall: grant this, heauenly Father, for Ieſus Chriſts ſake our Lord.

The Epiſtle. Rom. 8. 18.

I Suppoſe that the afflictions of this life, are not worthy of the glory which ſhall be ſhewed vpon vs. For the feruent deſire of the creature abideth, looking when the ſonnes of God ſhall appeare, becauſe the creature is ſubdued to vanity againſt the will thereof, but for his will which hath ſubdued the ſame in hope. For the ſame creature ſhalbe deliuered from the bondage of corruption, into the glorious liberty of the ſonnes of God. For we know that euery creature groaneth with vs alſo, and trauaileth in paine, euen vnto this time: not only it, but we alſo which haue the firſt fruits of the ſpirit, mourne in our ſelues alſo, and wait for the adoption of the children of God, euen the deliuerance of our bodies.

The Goſpel. Luke 6. 36.

BE ye mercifull, as your Father alſo is mercifull. Iudge not, and ye ſhall not be iudged. Condemne not, and ye ſhall not be condemned. Forgiue, and ye ſhall be forgiuen. Giue, and it ſhall be giuen vnto you, good meaſure, and preſſed downe, and ſhaken together, and running ouer, ſhall men giue into your boſomes. For with the ſame meaſure that ye mete withall, ſhall other men mete to you againe. And he put forth a ſimilitude vnto them, Can the blinde leade the blinde? Do they not both fall into the ditch? The diſciple is not aboue his Maſter. Euery man ſhall bee perfect, euen as his Maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſt, thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

The v. Sunday after Trinity.
The Collect.

GRant Lord, we beſeech thee, that the courſe of this world may bee ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully

fully ſerue thee in all godly quietneſſe, through Ieſus Chriſt our Lord.

The Epiſtle. 1. *Pet.* 3. 8.

BE you all of one mind, and of one heart: loue as brethren, be pitifull, be courteous (meeke) not rendring euill for euill, or rebuke for rebuke: but contrariwiſe bleſſe, knowing that ye are thereunto called, euen that ye ſhould be heires of the bleſsing. For he that doth long after life, and loueth to ſee good daies, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euill, and do good, let him ſeeke peace, and enſue it. For the eies of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that do euill. Moreouer, who is he that will harme you, if ye follow that which is good? Yea, happy are ye, if any trouble happen vnto you for righteouſneſſe ſake. Be not ye afraid for any terrour of them, neither be ye troubled, but ſanctifie the Lord God in your hearts.

The Goſpel. *Luke* 5. 1.

IT came to paſſe, that (when the people preſſed vpon him to heare the word of God) he ſtood by the lake of Geneſareth, and ſaw two ſhips ſtand by the lake ſide, but the fiſhermen were gone out of them, and were waſhing their nets. And hee entred into one of the ſhips (which pertained to Simon) and praied him that hee would thruſt out a little from the land: and he ſate downe, and taught the people out of the ſhip. When hee had left ſpeaking, hee ſaid vnto Simon, Lanch out into the deepe, and let ſlip your nets to make a draught. And Simon anſwered, and ſaid vnto him, Maſter, wee haue laboured all night, and haue taken nothing: neuertheleſſe at thy commandement I will looſe forth the net. And when they had ſo done, they incloſed a great multitude of fiſhes, but their net brake, and they beckned to their fellowes (which were in the ſhip) that they ſhould come and helpe them. And they came and filled both ſhips, that they ſunke againe. When Simon Peter ſaw this, hee fell downe at Ieſus knees, ſaying, Lord, go from mee, for I am a ſinfull man. For hee was aſtonied, and all that were with him, at the draught of fiſhes which they had taken: and ſo was alſo Iames and Iohn the ſonnes of Zebedee, which

which were partners with Simon. And Ieſus ſaid vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhips to land, and forſooke all and followed him.

¶ *The ſixth Sunday after Trinity.*

The Collect.

GOd, which haſt prepared to them that loue thee, ſuch good things as paſſe mans vnderſtanding: powre into our hearts ſuch loue toward thee, that we louing thee in all things, may obtaine thy promiſes, which exceed all that we can deſire, through Ieſus Chriſt, &c.

The Epiſtle. Rom. 6. 3.

KNow ye not, that all we which are baptized in Ieſus Chriſt, are baptized to die with him? Wee are buried then with him by baptiſme for to die, that likewiſe as Chriſt was raiſed from death by the glory of the Father, euen ſo we alſo ſhould walke in a new life. For if wee be grafted in death like vnto him, euen ſo ſhall we be partakers of his holy reſurrection: knowing this, that our old man is crucified with him alſo, that the body of ſinne might vtterly bee deſtroied, that henceforth wee ſhould not be ſeruants vnto ſinne. For hee that is dead, is iuſtified from ſinne. Wherefore if we be dead with Chriſt, we beleeue that we ſhall alſo liue with him: knowing that Chriſt being raiſed from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning ſinne once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider yee alſo that yee are dead, as touching ſinne: but are aliue vnto God through Ieſus Chriſt our Lord.

The Goſpel. Matth. 5. 20.

IEſus ſaid vnto his diſciples, Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, ye cannot enter into the kingdome of heauen. Ye haue heard that it was ſaid vnto them of old time, Thou ſhalt not kill: whoſoeuer killeth, ſhalbe in danger of iudgement. But I ſay vnto you, that whoſoeuer is angry with his brother vnaduiſedly, ſhalbe in danger of iudgement. And whoſoeuer ſaith vnto his brother, *Racha*, ſhall be in danger of a Councill. But whoſoeuer ſaith, Thou foole, ſhalbe in danger of hel fire. Therefore, if thou offe-

reſt

reſt thy gift at the Altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offring before the Altar, and go thy way firſt, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduerſary quickly, whiles thou art in the way with him, leſt at any time the aduerſary deliuer thee to the Iudge, and the Iudge deliuer thee to the miniſter, and then thou be caſt into priſon. Verely I ſay vnto thee, thou ſhalt not come out thence, till thou haſt paid the vttermoſt farthing.

The vij Sunday after Trinity.

The Collect.

LOrd of all power and might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, increaſe in vs true religion, nouriſh vs with all goodneſſe, and of thy great mercy keepe vs in the ſame, through Ieſus Chriſt our Lord.

The Epiſtle. Rom. 6. 19.

I Speake groſly, becauſe of the infirmity of your fleſh. As ye haue giuen your members ſeruants to vncleannes, and to iniquity (from one iniquity to another) euen ſo now giue ouer your members ſeruants vnto righteouſneſſe, that ye may be ſanctified. For when ye were ſeruants of ſin, ye were void of righteouſneſſe. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. But now are ye deliuered from ſinne, and made the ſeruants of God, and haue your fruit to be ſanctified, and the end euerlaſting life. For the reward of ſinne is death, but eternall life is the gift of God, through Ieſus Chriſt our Lord.

The Goſpel. Marke 8. 1.

IN thoſe dayes, when there was a very great compāy, and had nothing to eat, Ieſus called his diſciples vnto him, and ſaid vnto them, I haue compaſſion on the people, becauſe they haue bin now with me three dayes, & haue nothing to eat: And if I ſend them away faſting to their owne houſes, they ſhall faint by the way: for diuers of them came from far. And his diſciples anſwered him; Where ſhould a man haue bread here in the wilderneſſe to ſatisfie theſe? And he aſked them, How many loaues haue ye? They ſaid, ſeuen. And he cōmanded the people to ſit downe on the ground: And he took the ſeuen loaues,

and

and when he had giuen thankes, he brake and gaue to his diſciples to ſet before them. And they did ſet them before the people. And they had a few ſmall fiſhes: and when he had bleſſed, he commanded them alſo to be ſet before them. And they did eat, and were ſufficed. And they tooke vp of the broken meat that was left, ſeuen baskets full. And they that did eat, were about foure thouſand. And he ſent them away.

¶ *The viij. Sunday after Trinity.*

The Collect.

GOd whoſe prouidence is neuer deceiued, we humbly beſeech thee, that thou wilt put away from vs all hurtfull things, and giue thoſe things which be profitable for vs, through Ieſus Chriſt our Lord.

The Epiſtle. Rom. 8. 12.

BRethren, we are debters, not to the fleſh, to liue after the fleſh: for if ye liue after the fleſh, ye ſhall die. But if ye through the Spirit doe mortifie the deeds of the body, ye ſhall liue. For as many as are led by the Spirit of God, they are the ſonnes of God. For ye haue not receiued the ſpirit of bondage to feare any more: but ye haue receiued the ſpirit of adoption, whereby we cry, *Abba*, Father. The ſame ſpirit certifieth our ſpirit, that we are the ſonnes of God. If we be ſonnes, then are wee alſo heires, the heires (I meane) of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that wee may alſo be glorified together with him.

The Goſpel. Matth. 7. 15.

BEware of falſe Prophets, which come to you in ſheepes clothing, but inwardly they are rauening wolues: ye ſhall know them by their fruits. Do men gather grapes of thorns, or figs of thiſtles? Euen ſo euery good tree bringeth forth good fruits, but a corrupt tree bringeth forth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen down, and caſt into the fire. Wherefore by their fruit ye ſhall know them. Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of heauen: but he that doth the will of my Father, which is in heauen, he ſhall enter into the kingdome of heauen.

¶ *The*

The Collect.

GRant to vs Lord, we beſeech thee, the ſpirit to thinke and do alwaies ſuch things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Ieſus Chriſt our Lord.

The Epiſtle. 1. Cor. 10. 1.

BRethren, I would not that ye ſhould be ignorant, how that our fathers were all vnder the cloud, and all paſſed thorow the ſea, and were all baptized vnder Moſes in the cloud, and in the ſea, and did all eat of one ſpirituall meat, and did all drinke of one ſpirituall drinke: and they dranke of the ſpirituall Rocke that followed them, which Rocke was Chriſt. But in many of them had God no delight: for they were ouerthrowne in the wilderneſſe. Theſe are enſamples to vs, that we ſhould not luſt after euill things, as they luſted: and that we ſhould not bee worſhippers of images, as were ſome of them, according as it is written: The people ſate downe to eat and drinke, and roſe vp to play. Neither let vs bee defiled with fornication, as ſome of them were defiled with fornication, and fell in one day three and twenty thouſand. Neither let vs tempt Chriſt, as ſome of them tempted, and were deſtroied of ſerpents. Neither murmure yee, as ſome of them murmured, and were deſtroied of the deſtroier. All theſe things happened vnto them for enſamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh hee ſtandeth, take heed leſt hee fall. There hath none other tentation taken you, but ſuch as followeth the nature of man. But God is faithfull, which ſhall not ſuffer you to bee tempted aboue your ſtrength, but ſhall in the midſt of temptation make a way, that yee may be able to beare it.

The Goſpel. Luke 16. 1.

IEſus ſaid vnto his diſciples, There was a certaine rich man which had a ſteward, and the ſame was accuſed vnto him that hee had waſted his goods. And hee called him, and ſaid vnto him, How is it that I heare this of thee? Giue accounts of thy ſtewardſhip: for thou maieſt be no longer ſteward.

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The ſteward ſaid within himſelfe, What ſhall I do? for my maſter taketh away from me the ſtewardſhip: I cannot dig, and to beg I am aſhamed. I wote what to do, that when I am put out of the ſtewardſhip, they may receiue me into their houſes. So when he had called all his maſters debtors together, he ſaid vnto the firſt, How much oweſt thou vnto my maſter? And he ſaid, An hundred tuns of oile. And he ſaid vnto him, Take thy bill, and ſit downe quickly, and write fifty. Then ſaid he to another, How much oweſt thou? And he ſaid, An hundred quarters of wheat. He ſaid vnto him, Take thy bill and write foureſcore. And the lord commended the vniuſt ſteward, becauſe he had done wiſely: for the children of this world are in their nation wiſer then the children of light. And I ſay vnto you, Make you friends of the vnrighteous Mammon, that when ye ſhall haue need, they may receiue you into euerlaſting habitations.

¶ *The tenth Sunday after Trinity.*

The Collect.

LEt thy merciſull eares, O Lord, bee open to the prayers of thy humble ſeruants: and that they may obtaine their petitions, make them to aſke ſuch things as ſhall pleaſe thee, through Ieſus Chriſt our Lord.

The Epiſtle. 1. *Cor.* 12. 1.

COncerning ſpirituall things, brethren, I would not haue you ignorant. Yee know that yee were Gentiles, and went your waies vnto dumbe images, euen as ye were led. Wherefore I declare vnto you, that no man ſpeaking by the Spirit of God, defieth Ieſus. Alſo no man can ſay, that Ieſus is the Lord, but by the holy Ghoſt. There are diuerſities of gifts, yet but one Spirit. And there are differences of adminiſtrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit, the vtterance of wiſedome, to another is giuen the vtterance of knowledge by the ſame Spirit: to another is giuen faith by the ſame Spirit: to another the gift of healing by the ſame Spirit: to another power to doe miracles, to another to prophefie, to another iudgement to diſcerne ſpirits,

ſpirits, to another diuers tongues, to another the interpretation of tongues. And theſe all worketh the ſelfe ſame Spirit, diuiding to euery man a ſeuerall gift, euen as he will.

The Goſpel. Luke 19. 41.

AND when hee was come neere to Hieruſalem, hee beheld the city and wept on it, ſaying, If thou hadſt knowne thoſe things which belong vnto thy peace, euen in this thy day, thou wouldeſt take heede: but now are they hid from thine eyes. For the dayes ſhall come vnto thee, that thine enemies, ſhall caſt a bank about thee, and compaſſe thee round, and keepe thee in on euery ſide, and make thee euen with the ground, and thy children which are in thee: and they ſhall not leaue in thee one ſtone vpon another, becauſe thou knoweſt not the time of thy viſitation. And he went into the Temple, and began to caſt out them that ſold therein, and them that bought, ſaying vnto them, It is written, My houſe is the houſe of prayer, but ye haue made it a den of theeues. And hee taught daily in the Temple.

The xi. Sunday after Trinity.

The Collect.

GOd which declareſt thy almighty power moſt chiefly in ſhewing mercy and pity: giue vnto vs abundantly thy grace, that wee running to thy promiſes, may be made partakers of thy heauenly treaſure, through Ieſus Chriſt our Lord.

The Epiſtle. 1. *Cor.* 15. 1.

BRethren, as appertaining to the Goſpel, which I preached vnto you, which ye haue alſo accepted, and in the which ye continue, by the which ye are alſo ſaued: I do you to wit after what manner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: For firſt of all I deliuered vnto you that which I receiued: how that Chriſt dyed for our ſinnes, agreeing to the Scriptures: and that he was buried, and that he roſe againe the third day, according to the Scriptures, and that he was ſeene of Cephas, then of the twelue: After that he was ſeene of more then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen aſleepe. After that appeared hee to Iames, then to all the Apoſtles. And laſt of all he was ſeene of me, as of one that was borne

out

out of due time. For I am the leaſt of the Apoſtles, which am not worthy to bee called an Apoſtle, becauſe I haue perſecuted the Congregation of God. But by the grace of God, I am that I am, and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I, or they, ſo wee preached, and ſo ye haue beleeued.

The Goſpel. Luke 18. 9.

CHriſt told this parable vnto certaine which truſted in themſelues that they were perfect, and deſpiſed other. Two men went vp into the Temple to pray, the one a Phariſee, and the other a publicane. The Phariſee ſtood and prayed thus with himſelfe: God, I thanke thee, that I am not as other men are, extortioners, vniuſt, adulterers, or as this Publicane. I faſt twice in the weeke, I giue tithe of all that I poſſeſſe. And the Publicane ſtanding afar off, would not lift vp his eyes to heauen, but ſmote his breſt, ſaying, God be mercifull to me a ſinner. I tell you, this man departed home to his houſe iuſtified more then the other. For euery man that exalteth himſelfe ſhall bee brought low, and he that humbleth himſelfe ſhall be exalted.

¶ *The xij. Sunday after Trinity.*

The Collect.

ALmighty and euerlaſting God, which art alwayes more ready to heare, then we to pray, and art wont to giue more then either we deſire or deſerue: powre downe vpon vs the abundance of thy mercy, forgiuing vs thoſe things whereof our conſcience is afraid, and giuing vnto vs that, that our prayer dare not preſume to aſke, through Ieſus Chriſt our Lord.

The Epiſtle. 2 Cor. 3. 4.

SVch truſt haue we through Chriſt to-God-ward, not that we are ſufficient of our ſelues to think any thing as of our ſelues: but if we be able vnto any thing, the ſame commeth of God, which hath made vs able to miniſter the New Teſtament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life. If the miniſtration of death through the letters figured in ſtones was glorious, ſo that the children of Iſrael could not behold the face of Moſes for the glory of his countenance,

nance, (which glory is done away) why shall not the ministration of the Spirit be much more glorious? For if the ministration of condemnation bee glorious, much more doth the ministration of righteousnesse exceed in glory.

The Gospel. Marke 7. 31.

IEsus departed from the coasts of Tyre and Sidon, and came vnto the sea of Galilee, thorow the midst of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and said vnto him, *Ephata*, that is to say, Bee opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And hee commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

¶ The xiij. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of whose onely gift it commeth, that thy faithfull people doe vnto thee true and laudable seruice: Grant wee beseech thee, that we may so run to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, In his seeds, as of many: but, In thy seed, as of one, which is Christ. This I say, that the Law which began afterward, beyond foure hundred and thirty yeeres, doeth not disanull the Testament that was confirmed afore of God vnto Christ-ward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of promise: But God gaue it to Abraham by promise. Wherefore then serueth the Law? The Law was added because of transgression, (till the seed came, to whom the promise was made) and it was ordained by Angels in the hand of a Mediatour. A mediatour is not a mediatour

of

of one: but God is one. Is the Law then againſt the promiſe of God? God forbid. For if there had been a law giuen, which could haue giuen life, then no doubt righteouſnes ſhould haue come by the law. But the Scripture concludeth all things vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them that beleeue.

The Goſpel. Luke 10. 23.

HAppy are the eyes which ſee the things that ye ſee. For I tell you, that many Prophets and Kings haue deſired to ſee thoſe things which ye ſee, and haue not ſeene them; and to heare thoſe things which ye heare, & haue not heard them. And behold, a certaine Lawyer ſtood vp and tempted him, ſaying, Maſter, what ſhall I doe to inherite eternall life? He ſaid vnto him, What is written in the Law? How readeſt thou? And hee anſwered and ſaid, Loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy minde, and thy neighbour as thy ſelfe. And he ſaid vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue. But he willing to iuſtifie himſelfe, ſaid vnto Ieſus, And who is my neighbour? Ieſus anſwered and ſaid, A certain man deſcended from Hieruſalem to Ierico, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine Prieſt that ſame way, and when he ſaw him, he paſſed by. And likewiſe a Leuite (when he went nigh to the place) came and looked on him, and paſſed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he ſaw him, he had compaſsion on him, and went to him, and bound vp his wounds, and powred in oile and wine, and ſet him on his own beaſt, and brought him to a common Inne, and made prouiſion for him. And on the morrow when he departed, he tooke out two pence, and gaue them to the Hoſt, and ſaid vnto him, Take cure of him, and whatſoeuer thou ſpendeſt more, when I come againe, I will recompenſe thee. Which now of theſe three, thinkeſt thou, was neighbour vnto him that fell among the theeues? And he ſaid vnto him, He that ſhewed mercy on him. Then ſaid Ieſus vnto him, Goe, and do thou likewiſe.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope and charity: and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle. Gal. 5. 16.

I Say, Walke in the Spirit and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the spirit, then are ye not vnder the Law. The deeds of the flesh are manifest, which are these, adultery, fornication, vncleanesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not be inheritours of the kingdome of God. Contrarily the fruit of the Spirit is loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no Law. They truely that are Christs, haue crucified the flesh, with the affections and lusts.

The Gospel, Luke 17. 11.

AND it chanced as Iesus went to Hierusalem, that he passed thorow Samaria and Galilee. And as he entred into a certaine towne, there met him ten men that were lepers, which stood afarre off, and put forth their voyces, and said, Iesus, Master, haue mercy on vs. When he saw them, he said vnto them, Goe shew your selues vnto the Priests. And it came to passe, that as they went they were cleansed. And one of them, when he saw that he was cleansed, turned back againe, and with a loud voyce praised God, and fell down on his face at his feet, and gaue him thankes: and the same was a Samaritane. And Iesus answered and said, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God praise, saue only this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ The

The Collect.

KEep wee beſeech thee, O Lord, thy Church with thy perpetuall mercy: and becauſe the frailty of man cannot without thee but fall, keepe vs euer by thy helpe, and lead vs to all things profitable to our ſaluation, through Ieſus Chriſt our Lord.

The Epiſtle. Gal. 6. 11.

YEe ſee how large a letter I haue written vnto you with mine owne hand. As many as deſire with outward appearance to pleaſe carnally, the ſame conſtraine you to bee circumciſed, onely leſt they ſhould ſuffer perſecution for the croſſe of Chriſt. For they themſelues which are circumciſed keepe not the Law, but deſire to haue you circumciſed, that they might reioyce in your fleſh. God forbid that I ſhould reioyce, but in the croſſe of our Lord Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world. For in Chriſt Ieſus, neither circumciſion auaileth any thing at all, nor vncircumciſion, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Iſrael that pertaineth to God. From henceforth let no man put me to buſineſſe: for I beare in my body the markes of the Lord Ieſus. Brethren, the grace of our Lord Ieſus Chriſt be with your ſpirit. Amen.

The Goſpel. Matth. 6. 24.

NO man can ſerue two maſters: for either hee ſhall hate the one, and loue the other, or elſe leane to the one, and deſpiſe the other. Yee cannot ſerue God and Mammon. Therefore I ſay vnto you, Be not carefull for your life, what yee ſhall eat or drink, nor yet for your body, what raiment ye ſhall put on. Is not the life more worth then meat? and the body more of value then raiment? Behold the fowles of the aire, for they ſow not, neither doe they reape, nor cary into the barnes, and your heauenly Father feedeth them. Are yee not much better then they? Which of you by taking careſull thought can adde one cubit vnto his ſtature? And why care ye for raiment? Conſider the Lilies of the field, how they grow, they labour not, neither do they ſpin, and yet I ſay vnto you, that euen Solomon in all his royalty was not clothed like one of theſe. Wherefore if God ſo clothe the graſſe of the field (which though it ſtand to day, is to mor-

row

row cast into the furnace) shall he not much more do the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eat, or what shall we drinke, or wherewith shall we be clothed? After all these things doe the Gentiles seeke. For your heauenly Father knoweth that ye haue need of all these things. But rather seeke ye first the kingdome of God, and the righteousnesse thereof, and all these things shall be ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

¶ The xvi. Sunday after Trinity.

The Collect.

LOrd, we beseech thee, let thy continuall pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle. Ephes. 3. 13.

I Desire that ye faint not, because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees vnto the Father of our Lord Iesus Christ, which is Father of all, that is called Father in heauen and earth, that he would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might be filled with all fulnesse, which commeth of God. Vnto him that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, be praise in the Congregation by Christ Iesus, throwout all generations from time to time. Amen.

The Gospel. Luke 7. 11.

AND it fortuned, that Iesus went into a city called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the city, behold there was a dead man carried out, which was the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had com-

passion on her, and said vnto her, Weep not. And he came nigh, and touched the coffin. And they that bare him stood still. And he said, Yong man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake: and he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth thorowout all Iury, and thorowout all the regions which lie round about.

¶ *The xvij. Sunday after Trinity.*

The Collect,

LOrd we pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle. Ephes. 4. 1.

I (Which am a prisoner of the Lords) exhort you that ye walk worthy of the vocation wherewith ye are called, with all lowlinesse, and meekenesse, with humblenesse of minde, forbearing one another through loue, and be diligent to keepe the vnity of the Spirit through the bond of peace, being one body and one spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one Faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospel. Luke 14. 1.

IT chanced that Iesus went into the house of one of the chiefe Pharisees to eat bread on the Sabbath day, and they watched him. And behold there was a certaine man before him which had the dropsie. And Iesus answered and spake vnto the Lawyers and Pharieses, saying, Is it lawfull to heale on the Sabbath day? And they held their peace. And he tooke him, and healed him, and let him go, and answered them, saying, Which of you shal haue an asse or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answere him againe to these things. He put forth also a similitude to the guests, when hee marked how they presſed to bee in the highest roomes: and said vnto them, When thou art bidden to a Wedding of any man, sit not downe in the highest roome, lest a more

honourable

honourable man then thou be bidden of him, and he that bade him and thee, come and say to thee, Giue this man roome; and thou begin with shame to take the lowest roome. But rather when thou art bidden, goe and sit in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meat with thee. For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

¶ *The xviij. Sunday after Trinity.*

The Collect.

LOrd, we beseech thee, grant thy people grace to auoid the infections of the deuill, and with pure heart and minde to follow thee the onely God, through Iesus Christ our Lord.

The Epistle. 1 *Cor.*1.4.

I Thank my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him in all vtterance, and in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that ye are behind in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also streng hen you to the end, that ye may be blameles in the day of the comming of our Lord Iesus Christ.

The Gospel. Matth 22.34.

WHen the Pharisees had heard that Iesus had put the Sadducees to silence, they came together, and one of them (which was a doctour of the law) asked him a question, tempting him, and saying, Master, which is the greatest commandement in the Law? Iesus said vnto him, Thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy minde. This is the first and greatest Commandement. And the second is like vnto it; Thou shalt loue thy neighbour as thy selfe. In these two commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Iesus asked them, saying. What thinke ye of Christ? Whose son is he? They said vnto him, The son of Dauid. He said vnto them, How then doth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine ene-

enemies thy footſtoole? If Dauid then call him Lord, how is he then his ſon? And no man was able to anſwere him any thing, neither durſt any man from that day forth aſke him any moe queſtions.

¶ The xix. Sunday after Trinitie.
The Collect.

O God, foraſmuch as without thee we are not able to pleaſe thee, grant that the working of thy mercy may in all things direct and rule our hearts, through Ieſus Chriſt our Lord.

The Epiſtle. Epheſ. 4. 17.

THis I ſay, and teſtifie through the Lord, that ye henceforth walke not as other Gentiles walke in vanity of their minde, while they are blinded in their vnderſtanding, being far from a godly life, by the meanes of the ignorance that is in them, and becauſe of the blindneſſe of their hearts, which being paſt repentance, haue giuen themſelues ouer vnto wantonneſſe, to worke all maner of vncleanneſſe euen with greedines. But ye haue not ſo learned Chriſt: if ſo be that ye haue heard him, and haue been taught in him, as the truth is in Ieſu (as concerning the conuerſation in times paſt) to lay from you the old man which is corrupt, according to the deceiuable luſts: to be renewed alſo in the ſpirit of your minde, and to put on that new man, which after God is ſhapen in righteouſneſſe, and true holineſſe. Wherefore put away lying, and ſpeake euery man truth vnto his neighbour, foraſmuch as we are members one of another. Be angry, but ſin not: let not the Sunne go downe vpon your wrath, neither giue place to the backbiter. Let him that ſtole, ſteale no more: but rather let him labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may miniſter grace vnto the hearers. And grieue not the holy Spirit of God, by whom ye are ſealed vnto the day of redemption. Let all bitternes, and fiercenеſſe, and wrath, and roaring, and curſed ſpeaking be put away from you, with all malicioufnſſe. Be ye courteous one to another, mercifull, forgiuing one another, euen as God for Chriſts ſake hath forgiuen you.

The

The Goſpel. Matth. 9. 1.

IEſus entred into a ſhip and paſſed ouer, and came into his owne citie, and behold they brought to him a man ſicke of the palſie lying in a bed. And when Ieſus ſaw the faith of them, hee ſaid to the ſicke of the palſie, Sonne, be of good cheere, thy ſinnes be forgiuen thee. And behold, certaine of the Scribes ſaid within themſelues, This man blaſphemeth. And when Ieſus ſaw their thoughts, hee ſaid, Wherefore thinke yee euill in your hearts? Whether is it eaſier to ſay, Thy ſinnes bee forgiuen thee: or to ſay, Ariſe and walke? But that ye may know that the Sonne of man hath power to forgiue ſinnes in earth: then ſaid he to the ſicke of the palſie, Ariſe, take vp thy bed, and goe vnto thine houſe. And hee aroſe and departed to his houſe. But the people that ſaw it, maruelled, and glorified God, which had giuen ſuch power vnto men.

¶ *The twentieth Sunday after Trinity.*

The Collect.

ALmighty and mercifull God, of thy bountifull goodnes keep vs from all things that may hurt vs, that we being ready both in body and ſoule, may with free hearts accompliſh thoſe things that thou wouldeſt haue done, through Ieſus Chriſt our Lord.

The Epiſtle. Epheſ 5. 15.

TAke heed therefore how ye walk circumſpectly, not as vnwiſe, but as wiſe men, redeeming the time, becauſe the daies are euill. Wherefore be ye not vnwiſe, but vnderſtand what the will of the Lord is, and be not drunken with wine, wherein is exceſſe: but be ye filled with the ſpirit, ſpeaking vnto your ſelues, in Pſalmes, and hymnes, and ſpirituall ſongs, ſinging and making melody to the Lord in your hearts, giuing thankes alwaies for all things vnto God the Father, in the Name of our Lord Ieſus Chriſt, ſubmitting your ſelues one to another in the feare of God.

The Goſpel. Matth. 22. 1.

IEſus ſaid, The kingdome of heauen is like vnto a man that was a King, which made a mariage for his ſonne, and ſent forth his ſeruants to call them that were bidden to the wedding: and they would not come. Againe he ſent forth other ſeruants, ſaying, Tell them which are bidden, Behold, I haue

prepared my dinner, mine oxen and my fatlings are killed, and all things are ready, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandiſe, and the remnant tooke his ſeruants, and entreated them ſhamefully, and ſlew them. But when the king heard thereof, he was wroth, and ſent forth his men of warre, and deſtroyed thoſe murderers, and burnt vp their citie. Then ſaid he vnto his ſeruants, The marriage indeed is prepared, but they which were bidden, were not worthy: go ye therefore out into the high wayes, and as many as yee finde, bid them to the marriage. And the ſeruants went forth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furniſhed with gueſts. Then the King came to ſee the gueſts: and when he ſpied there a man which had not on a wedding garment, hee ſaid vnto him, Friend, how cameſt thou in hither, not hauing a wedding garment? And he was euen ſpeechleſſe. Then ſaid the King to the miniſters, Take and binde him hand and foot, and caſt him into vtter darkneſſe, there ſhall bee weeping and gnaſhing of teeth. For many be called, but few are choſen.

¶ *The xxi. Sunday after Trinity.*

The Collect.

GRant we beſeech thee merciſull Lord, to thy faithfull people pardon and peace, that they may be cleanſed from all their ſins, and ſerue thee with a quiet mind, through Ieſus Chriſt our Lord.

The Epiſtle. Epheſ. 6. 10.

MY brethren, be ſtrong through the Lord, and through the power of his might. Put on all the armour of God, that ye may ſtand againſt all the aſſaults of the deuill. For we wreſtle not againſt fleſh and blood, but againſt rule, againſt power, againſt worldly rulers, euen gouernours of the darknes of this world, againſt ſpirituall craftines in heauenly things. Wherfore take vnto you the whole armour of God, that yee may be able to reſiſt in the euill day, and ſtand perfect in all things. Stand therefore, and your loines gird with the trueth, hauing on the breſt-plate of righteouſneſſe, and hauing ſhoes on your feet, that ye may be prepared for the

Goſpel

Goſpel of peace. Aboue all, take the ſhield of faith, wherewith yee may quench all the fierie darts of the wicked, and take the helmet of ſaluation, and the ſword of the Spirit, which is the word of God. And pray alwayes with all manner prayer and ſupplication in the ſpirit: and watch thereunto with all inſtance and ſupplication for all Saints, and for me, that vtterance maybe giuen vnto mee, that I may open my mouth freely, to vtter the ſecrets of the Goſpel (whereof I am a meſſenger in bonds) that therein I may ſpeake freely, as I ought to ſpeake.

The Goſpel. Iohn 4. 46.

THere was a certaine ruler, whoſe ſonne was ſick at Capernaum. Aſſoone as the ſame heard that Ieſus was come out of Iury into Galilee, hee went vnto him, and beſought him that hee would come downe and heale his ſonne, for he was euen at the point of death. Then ſaid Ieſus vnto him, Except ye ſee ſignes and wonders, ye will not beleeue. The ruler ſaid vnto him, Sir, come downe, or euer that my ſon die. Ieſus ſaith vnto him, Go thy way, thy ſon liueth. The man beleeued the word that Ieſus had ſpoken vnto him, and he went his way. And as he was going downe, the ſeruants met him, & told him, ſaying, Thy ſonne liueth. Then enquired he of them the houre when he began to amend. And they ſaid vnto him, Yeſterday at the ſeuenth houre the feuer left him. So the father knew that it was the ſame houre in the which Ieſus ſaid vnto him, Thy ſon liueth. And he beleeued, and all his houſhold. This is againe the ſecond miracle that Ieſus did when he was come out of Iury into Galilee.

¶ *The xxij. Sunday after Trinity.*

The Collect.

LOrd, we beſeech thee to keep thy houſhold the Church in continuall godlines, that thorow thy protection it may be free from all aduerſities, and deuoutly giuen to ſerue thee in good works, to the glory of thy Name, through Ieſus Chriſt our Lord.

The Epiſtle. Phil. 1. 3.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnes, becauſe ye are come into the fellowſhip of the Goſpel, from the firſt day vntill now: and am ſurely certified of this, that hee which hath

begun a good worke in you, shall performe it vntill the day of Iesus Christ, as it becommeth me that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with me, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel. Matth. 18. 21.

PEter said vnto Iesus, Lord, how oft shall I forgiue my brother, if he sin against me? till seuen times? Iesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuenty times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a King, which would take accounts of his seruants. And when he had begun to reckon, one was brought vnto him which ought him ten thousand talents: but for as much as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The seruant fell downe, and besought him, saying, Sir, haue patience with me, and I will pay thee all. Then had the Lord pity on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay that thou oweſt. And his fellow fell down, and besought him, saying, Haue patience with me, and I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sorry, and came and told vnto their lord all that had happened. Then his lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst mee: shouldest not thou also haue had compassion on thy fellow, euen as I had

had pity on thee? And his lord was wroth, and deliuered him to the goalers, till hee ſhould pay all that was due vnto him. So likewiſe ſhall my heauenly Father doe alſo vnto you, if ye from your hearts forgiue not euery one his brother their treſpaſſes.

¶ The xxiij. Sunday after Trinity.

The Collect.

GOd our refuge and ſtrength, which art the authour of all godlineſſe, be ready to heare the deuout prayers of thy Church, and grant that thoſe things which we aſke faithfully, we may obtaine effectually, through Ieſus Chriſt our Lord.

The Epiſtle. Phil. 3. 17.

BRethren, be followers together of mee, and looke on them which walke euen ſo as yee haue vs for an example. For many walke of whom I haue told you often, and now tell you weeping that they are the enemies of the croſſe of Chriſt, whoſe end is damnation, whoſe belly is their God, and glorie to their ſhame, which are worldly minded. But our conuerſation is in heauen, from whence we looke for the Sauiour, euen the Lord Ieſus Chriſt, which ſhall change our vile body, that he may make it like vnto his glorious body, according to the working whereby hee is able alſo to ſubdue all things vnto himſelfe.

The Goſpel. Matth. 22. 15.

THen the Phariſes went out and tooke counſell how they might tangle him in his words. And they ſent out vnto him their diſciples with Herods ſeruants, ſaying, Maſter, wee know that thou art true, and teacheſt the way of God truely, neither careſt thou for any man, for thou regardeſt not the outward appearance of men. Tell vs therefore, how thinkeſt thou? Is it lawfull that tribute be giuen vnto Ceſar, or not? But Ieſus perceiuing their wickedneſſe, ſaid, Why tempt ye me, ye hypocrites? ſhew me the tribute money. And they tooke him a penie. And he ſaid vnto them, Whoſe is this image and ſuperſcription? They ſaid vnto him, Ceſars. Then ſaid he vnto them, Giue therefore vnto Ceſar, the things which are Ceſars, and vnto God thoſe things which are Gods. When they heard theſe words, they maruelled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinity.

The Collect.

LOrd, wee beſeech thee aſſoile thy people from their offences, that through thy bountifull goodneſſe we may be deliuered from the bands of all thoſe ſinnes which by our frailty we haue committed. Grant this, &c.

The Epiſtle. Coloſſ. 1.3.

WEe giue thankes to God the Father of our Lord Ieſus Chriſt, alwayes for you in our prayers. For we haue heard of your faith in Chriſt Ieſus, and of the loue which ye beare to all Saints, for the hopes ſake which is laid vp in ſtore for you in heauen. Of which hope ye heard before by the true word of the Goſpel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is alſo among you, from the day in the which ye heard of it, and had experience in the grace of God, through the trueth, as ye learned of Epaphras our deare fellow ſeruant, which is for you a faithfull Miniſter of Chriſt, which alſo declared vnto vs your loue which ye haue in the ſpirit. For this cauſe we alſe, euen ſince the day wee heard of it, haue not ceaſed to pray for you, and to deſire that yee might be fulfilled with the knowledge of his will, in all wiſedome and ſpirituall vnderſtanding, that ye might walke worthy of the Lord, that in all things ye may pleaſe, being fruitfull in all good works, and increaſing in the knowledge of God, ſtrengthened with all might through his glorious power, vnto all patience and long-ſuffering, with ioyfulneſſe, giuing thankes vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Goſpel. Matth. 9.18.

WHile Ieſus ſpake to the people, behold, there came a certaine ruler, and worſhipped him, ſaying, My daughter is euen now deceaſed, but come and lay thine hand vpon her, and ſhe ſhall liue. And Ieſus aroſe, and followed him, and ſo did his diſciples. And behold a woman which was diſeaſed with an iſſue of blood twelue yeres, came behind him, and touched the hem of his veſture. For ſhe ſaid within her ſelfe, If I may touch but euen his veſture only, I ſhalbe ſafe. But Ieſus turned him about

about, and when he ſaw her, he ſaid, Daughter be of good comfort, thy faith hath made thee ſafe. And the woman was made whole euen the ſame time. And when Ieſus came into the rulers houſe, and ſaw the minſtrels and people making a noiſe, he ſaid vnto them, Get you hence, for the maid is not dead, but ſleepeth. And they laughed him to ſcorne. But when the people were put foorth, hee went in, and tooke her by the hand, and ſaid, Damoſell, ariſe. And the damoſell aroſe. And this noiſe was abroad in all that land.

¶ *The xxv. Sunday after Trinity.*

The Collect.

STirre vp, wee beſeech thee, O Lord, the wils of thy faithfull people, that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Ieſus Chriſt our Lord.

The Epiſtle. Iere. 23. 5.

BEhold, the time commeth, ſaith the Lord, that I will raiſe vp the righteous Branch of Dauid, which King ſhall beare rule, and hee ſhall proſper with wiſedome, and ſhall ſet vp equitie and righteouſneſſe againe in earth. In his time ſhall Iuda bee ſaued, and Iſrael ſhall dwell without feare. And this is the name that they ſhall call him, euen the Lord our righteouſneſſe. And therefore behold, the time commeth, ſaith the Lord, that it ſhall be no more ſaid, The Lord liueth, which brought the children of Iſrael out of the land of Egypt: but the Lord liueth, which brought forth, and led the ſeed of the houſe of Iſrael out of the north land, and from all countreys where I haue ſcattered them, and they ſhall dwell in their owne land againe.

The Goſpel. Iohn 6. 5.

WHen Ieſus lift vp his eies, & ſaw a great company come vnto him, hee ſaith vnto Philip, Whence ſhall wee buy bread that theſe may eat? This he ſaid to proue him: for he himſelf knew what he would do. Philip anſwered him, Two hundred peniworth of bread are not ſufficient for them, that euery man may take a little. One of his diſciples (Andrew Simon Peters brother) ſaid vnto him, There is a lad here, which hath fiue barley loaues and two fiſhes, but what are they among ſo many?

And

And Ieſus ſaid, Make the people ſit downe. There was much graſſe in the place. So the men ſat downe in number about fiue thouſand. And Ieſus tooke the bread, and when he had giuen thankes, hee gaue to his diſciples, and the diſciples to them that were ſet downe, and likewiſe of the fiſhes as much as they would. When they had eaten enough, he ſaith vnto his diſciples, Gather vp the broken meat which remaineth, that nothing be loſt. And they gathered it together, and filled twelue baſkets with the broken meat of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then thoſe men (when they had ſeene the miracle that Ieſus did) ſaid, This is of a trueth the ſame Prophet that ſhould come into the world.

¶ *If there be any more Sundayes before Aduent Sunday, to ſupply the ſame, ſhall be taken the Collect, the Epiſtle, and Goſpel of ſome of thoſe Sundayes which were omitted betweene the Epiphany and Septuageſima.*

¶ *On Saint Andrewes day.*

The Collect.

ALmightie God, which didſt giue ſuch grace vnto thy holy Apoſtle Saint Andrew, that hee readily obeyed the calling of thy Son Ieſus Chriſt, and followed him without delay: Grant vnto vs all, that wee being called by thy holy word, may forthwith giue ouer our ſelues obediently to fulfill thy holy Commandements, through the ſame Ieſus Chriſt our Lord.

The Epiſtle. Rom. 10. 9.

IF thou acknowledge with thy mouth that Ieſus is the Lord, and beleeue in thy heart, that God raiſed him vp from death, thou ſhalt be ſafe. For to beleeue with the heart, iuſtifieth, and to knowledge with the mouth, maketh a man ſafe: For the Scripture ſaith, Whoſoeuer beleeueth on him, ſhall not be confounded. There is no difference betweene the Iew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whoſoeuer doth call on the Name of the Lord, ſhall be ſafe. How then ſhall they call on him on whom they haue not beleeued? How ſhall they beleeue on him, of whom they haue not heard? How ſhall they heare without a Preacher? And how ſhall they preach

preach without they be ſent? As it written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? but they haue not all obeyed to the Goſpel. For Eſay ſaith, Lord, who hath beleeued our ſayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aſk, Haue they not heard? No doubt their ſound went out into all lands, and their words into the ends of the world. But I demand whether Iſrael did know or no? Firſt Moſes ſaith, I will prouoke you to enuy by them that are no people, by a fooliſh nation I will anger you. Eſay after that is bold, and ſaith, I am found of them that ſought mee not, I am manifeſt vnto them that aſked not after mee. But againſt Iſrael he ſaith, All day long haue I ſtretched forth my hands vnto a people that beleeued not, but ſpeaketh againſt me.

The Goſpel. Matth. 4. 18.

AS Ieſus walked by the ſea of Galilee, hee ſaw two brethren, Simon, which was called Peter, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers) and he ſaith vnto them, Follow me, and I will make you to become fiſhers of men. And they ſtraightway left their nets, and followed him. And when hee was gone foorth from thence, he ſaw other two brethren, Iames the ſonne of Zebedee, and Iohn his brother, in the ſhip with Zebedee their father, mending their nets, and hee called them: and they immediatly left the ſhip and their father, and followed him.

¶ On Saint Thomas day.

The Collect.

ALmightie and euerliuing God, which for the more confirmation of the faith, diddeſt ſuffer thy holy Apoſtle Thomas to be doubtfull in thy Sonnes reſurrection: grant vs ſo perfectly, and without all doubt to beleeue in thy ſonne Ieſus Chriſt, that our faith in thy ſight neuer be reproued. Heare vs, O Lord, through the ſame Ieſus Chriſt, to whom, &c.

The Epiſtle. Epheſ. 2. 19.

NOw are yee not ſtrangers, nor forreiners, but citizens with the Saints, and of the houſhold of God, and are built vpon the foundation of the Apoſtles

Apoſtles and Prophets, Ieſus Chriſt himſelfe being the head corner ſtone, in whom what building ſoeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel. Iohn 20. 24.

THomas one of the twelue, which is called Didymus, was not with them when Ieſus came. The other diſciples therfore ſaid vnto him, We haue ſeene the Lord. But he ſaid vnto them, Except I ſee in his hands the print of the nailes, and put my finger into the print of the nailes, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes againe his diſciples were within, and Thomas with them. Then came Ieſus when the doores were ſhut, and ſtood in the midſt, and ſaid, Peace be vnto you. And after that, he ſaid to Thomas, Bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but beleeuing. Thomas anſwered, and ſaid vnto him, My Lord, and my God. Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou haſt beleeued, bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truely did Ieſus in the preſence of his diſciples, which are not written in this booke. Theſe are written that ye might beleeue that Ieſus Chriſt is the Sonne of God, and that (in beleeuing) yee might haue life through his Name.

¶ *The conuerſion of Saint Paul.*

The Collect.

GOd which haſt taught all the world through the preaching of thy bleſſed Apoſtle Paul, grant we beſeech thee, that we which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Ieſus Chriſt our Lord.

The Epiſtle. Acts 9. 1.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the high Prieſt, and deſired of him letters to carry to Damaſco to the Synagogues, that if hee found any of this way (were they men or women) he might bring them bound to Ieruſalem.

And

And when he iourneyed, it fortuned that as he was come nigh to Damaſco, ſuddenly there ſhined round about him a light from heauen, and hee fell to the earth, and heard a voice ſaying vnto him, Saul, Saul, Why perſecuteſt thou me? And he ſaid, What art thou, Lord? And the Lord ſaid, I am Ieſus whom thou perſecuteſt. It is hard for thee to kick againſt the prick. And he both trembling and aſtonied, ſaid, Lord, what wilt thou haue me to do? And the Lord ſaid vnto him, Ariſe, and go into the city, and it ſhalbe told thee what thou muſt do. The men which iourneyed with him, ſtood amazed, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when hee opened his eyes, he ſaw no man. But they led him by the hand, and brought him into Damaſco. And hee was three daies without ſight, and neither did eat nor drinke. And there was a certaine diſciple at Damaſco, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid vnto him, Ariſe, and go into the ſtreet which is called Straight, and ſeeke in the houſe of Iudas, after one called Saul of Tharſus. For behold, he praieth, and hath ſeene in a viſion a man named Ananias comming in vnto him, and putting his hands on him that he might receiue his ſight. Then Ananias anſwered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hieruſalem, and here he hath authority of the high Prieſts, to bind all that call on thy Name. The Lord ſaid vnto him, Go thy way: for hee is a choſen veſſell to mee, to beare my Name before the Gentiles, and Kings, and the children of Iſrael: for I will ſhew him how great things hee muſt ſuffer for my Names ſake. And Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord that appeared vnto thee in the way as thou cameſt, hath ſent mee, that thou mighteſt receiue thy ſight, and bee filled with the holy Ghoſt. And immediately there fell from his eies as it had beene ſcales, and hee receiued ſight, and aroſe, and was baptized, and receiued meate, and was comforted. Then was Saul certaine daies with the diſciples which were at Damaſco. And ſtraightway hee preached Chriſt in the Synagogues, how that hee was the Sonne of God. But all that heard him,

were

were amazed, and ſaid, Is not this hee that ſpoiled them which called on this Name in Ieruſalem, and came hither for that intent, that hee might bring them bound vnto the high Prieſts? But Saul increaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſco, affirming that this was very Chriſt.

The Goſpel. Matth. 19. 27.

PEter anſwered and ſaid vnto Ieſus, Behold, wee haue forſaken all and followed thee, what ſhall wee haue therefore? Ieſus ſaid vnto them, Verily I ſay vnto you, That when the Sonne of man ſhall ſit on the ſeat of his Maieſtie, yee that haue followed me in the regeneration, ſhall ſit alſo vpon twelue ſeats, and iudge the twelue tribes of Iſrael. And euery one that forſaketh houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, ſhall receiue an hundred fold, and ſhall inherit euerlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

¶ *The purification of S. Mary the Virgin.*

The Collect.

ALmighty and euerliuing God, we humbly beſeech thy Maieſty, that as thy onely begotten Sonne was this day preſented in the Temple, in ſubſtance of our fleſh: ſo grant that wee may be preſented vnto thee with pure and cleare mindes, by Ieſus Chriſt our Lord.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel. Luke 2. 22.

WHen the time of her purification (after the Law of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the Law of the Lord, Euery manchilde that firſt openeth the matrix, ſhall be called holy to the Lord) and to offer (as it is ſaid in the Law of the Lord) a paire of turtle doues, or two young pigeons. And behold, there was a man in Ieruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwere had he receiued of the holy Ghoſt, that hee ſhould not ſee death, except hee firſt ſaw

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the Lord Christ. And hee came by inspiration into the Temple.

¶ *On Saint Matthias day.*

The Collect.

ALmightie God, which in the place of the traitour Iudas, diddest chuse thy faithfull seruant Matthias, to be of the number of the twelue Apostles: grant that thy Church, being alway preserued from false Apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The Epistle. Acts 1. 15.

IN those dayes Peter stood vp in the midst of the disciples, and said, (The number of names that were together, were about an hundred and twentie.) Yee men and brethren, this Scripture must needs haue beene fulfilled, which the holy Ghost through the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus. For hee was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquitie, and when he was hanged, burst asunder in the midst, and all his bowels gushed out. And it was known vnto al the inhabiters of Ierusalem, insomuch that the same field is called in their mother tongue, *Acheldama*, that is to say, The bloody field: For it is written in the book of Psames, Let his habitation be void, and no man be dwelling therein, and his Bishopricke let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Iesus had his conuersation among vs, beginning at the baptisme of Iohn, vnto that same day that he was taken vp from vs) must one be ordained to be a witnesse with vs of his resurrection. And they appointed two: Ioseph which was called Barsabas (whose surname was Iustus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Iudas by transgression fell, that he might go into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

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The Annunciation of Mary.

The Gospel. Matth. 11. 25.

IN that time Iesus answered, and said, I thanke thee (O Father) Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verily Father, euen so was it thy good pleasure. All things are giuen vnto mee of my Father: And no man knoweth the Sonne but the Father, neither knoweth any man the Father saue the Sonne, and hee to whomsoeuer the Sonne will open him. Come vnto mee all yee that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me; for I am meeke and lowly in heart, and yee shall find rest vnto your soules: for my yoke is easie, and my burden is light.

The Annunciation of the virgin Mary.

The Collect.

WEe beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowne Christ thy Sonnes incarnation by the message of an Angel, so by his crosse and passion, wee may be brought vnto the glorie of his resurrection, through the same Christ our Lord.

The Epistle. Esa. 7. 10.

GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to me, ye of the house of Dauid: Is it not enough for you that ye be grieuous vnto men, but yee must grieue my God also? And therefore the Lord shall giue you a token: Behold, a virgin shall conceiue and beare a Sonne, and thou his mother shalt call his Name Emmanuel. Butter and hony shall he eat, that he may know to refuse the euill, & chuse the good.

The Gospel. Luke 1. 26.

AND in the sixth moneth the Angel Gabriel was sent from God vnto a city of Galilee, named Nazareth, to a virgin spoused to a man, whose name was Ioseph, of the house of Dauid, and the virgins name was Marie. And the Angel went in vnto her, and said, Haile full of grace, the Lord is with thee; blessed art thou among women. When she saw him, she was abashed at his saying, and cast

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in her minde what manner of ſalutation that ſhould be. And the Angel ſaid vnto her, Feare not Mary, for thou haſt found grace with God: Behold, thou ſhalt conceiue in thy wombe, and beare a Sonne, and ſhalt call his Name Ieſus. Hee ſhall be great, and ſhall be called the Sonne of the Higheſt. And the Lord God ſhall giue vnto him the ſeat of his Father Dauid, and hee ſhall reigne ouer the houſe of Iacob for euer, and of his kingdome there ſhall be none end. Then ſaid Mary to the Angel, How ſhall this be, ſeeing I know not a man? And the Angel anſwered, and ſaid vnto her, The holy Ghoſt ſhall come vpon thee, and the power of the Higheſt ſhall ouerſhadow thee. Therfore alſo that holy thing which ſhall be borne, ſhall be called the Son of God. And behold, thy couſin Elizabeth ſhe hath alſo conceiued a ſonne in her old age, and this is the ſixth moneth which is called barren: for with God nothing ſhall bee vnpoſſible. And Marie ſaid, Behold the hand-maid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

¶ On Saint Markes day.

The Collect.

ALmightie God, which haſt inſtructed thy holy Church with the heauenly doctrine of thy Euangeliſt Saint Marke, giue vs grace that wee be not like children carried away with euery blaſt of vaine doctrine: but firmely to be eſtabliſhed in the trueth of thy holy Goſpel, through Ieſus Chriſt, &c.

The Epiſtle. Epheſ. 4. 7.

VNto euery one of vs is giuen grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he went vp on high, he led captiuitie captiue, and gaue gifts vnto men. That he aſcended, what meaneth it, but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is euen the ſame alſo that aſcended vp aboue all heauens, to fulfill all things. And the very ſame made ſome Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Shepherds and Teachers, to the edifying of the Saints, to the work and adminiſtration, euen to the edifying of the body of Chriſt, till we all come to the vnity of the faith, and knowledge of the Son of God, vnto a perfect man, vnto the

the measure of the full perfect age of Christ: that we hencefoorth should be no more children, wauering and carried about with euery winde of doctrine, by the wilinesse of men, through craftinesse, whereby they lay in wait for vs to deceiue vs. But let vs follow the trueth in loue, and in all things grow in him, which is the head, euen Christ: in whom if all the body be coupled and knit together thorowout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body vnto the edifying of it selfe through loue.

The Gospel. Iohn 15. 1.

I Am the true Vine, and my Father is an husbandman. Euery branch that beareth not fruit in me, hee will take away: and euery branch that beareth fruit, will he purge, that it may bring foorth more fruit. Now are yee cleane thorow the word which I haue spoken vnto you. Bide in mee, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the Vine, no more can ye, except yee abide in me. I am the Vine, yee are the branches: hee that abideth in mee, and I in him: the same bringeth foorth much fruit: for without mee can yee doe nothing. If a man abide not in me, hee is cast foorth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If yee abide in mee, and my words abide in you, aske what yee will, and it shall bee done for you. Herein is my Father glorified, that yee beare much fruit, and become my disciples. As the Father hath loued mee, euen so also haue I loued you: continue you in my loue. If yee keepe my Commandements, ye shall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ *On Saint Philip and Iames day.*

The Collect.

ALmighty God, whom truely to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the Way, the Trueth, and the Life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

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On S. Philip and Iames day.

The Epiſtle. Iames 1.1.

IAmes the ſeruant of God, and of the Lord Ieſus Chriſt, ſendeth greeting to the twelue tribes which are ſcattered abroad. My brethren, count it for an exceeding ioy, when ye fal into diuers temptations: knowing this, that the trying of your faith gendreth patience: and let patience haue her perfect worke, that ye may be perfect and ſound, lacking nothing. If any of you lacke wiſedome, let him aſke of him that giueth it, euen God which giueth to all men indifferently, and caſteth no man in the teeth, and it ſhall be giuen him. But let him aſke in faith, and wauer not. For he that doubteth, is like a waue of the ſea, which is toſt of the winds, and caried with violence: neither let that man think that he ſhall receiue any thing of the Lord. A wauering minded man is vnſtable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made low: for euen as the flower of the graſſe ſhall he paſſe away. For as the Sun riſeth with heat, and the graſſe withereth, and his flower falleth away, and the beauty of the faſhion of it periſheth, euen ſo ſhall the rich man periſh in his wayes. Happy is the man that endureth temptation: for when he is tried, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

The Goſpel. Iohn 14.1.

AND Ieſus ſaid vnto his diſciples: Let not your hearts be troubled. Ye beleeue in God, beleeue alſo in me. In my Fathers houſe are many manſions. If it were not ſo, I would haue told you. I goe to prepare a place for you: And if I go to prepare a place for you, I will come againe and receiue you euen vnto my ſelfe, that where I am, there may ye be alſo. And whither I go, ye know, and the way ye know. Thomas ſaith vnto him, Lord, we know not whither thou goeſt, and how is it poſsible for vs to know the way? Ieſus ſaith vnto him, I am the Way, and the Trueth, and the Life. No man commeth to the Father but by me. If ye had knowne me, ye had knowne my Father alſo: and now yee know him, and haue ſeene him. Philip ſaith vnto him, Lord, ſhew vs the Father, and it ſufficeth vs.

Ieſus

Ieſus ſaith vnto him, Haue I bin ſo long time with you, & yet haſt thou not known me, Philip? He that hath ſeene me, hath ſeene my Father, and how ſayeſt thou then, Shew vs the Father? Beleeueſt not thou that I am in the Father, and the Father in me? The words that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Father that dwelleth in me, is he that doth the workes. Beleeue me that I am in the Father, and the Father in me: or elſe beleeue me for the workes ſake. Verely, verily I ſay vnto you, He that beleeueth on me, the workes that I do, the ſame ſhall he do alſo: and greater works then theſe ſhall he do, becauſe I go vnto my Father. And whatſoeuer ye aſke in my Name, that will I do, that the Father may be glorified by the Son. If ye ſhall aſke any thing in my Name, I will do it.

¶ *On Saint Barnabas day.*
The Collect.

LOrd Almighty, which haſt endued thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt: let vs not be deſtitute of thy manifold gifts, nor yet of grace to vſe them alway to thy honour and glory, through Ieſus Chriſt our Lord.

The Epiſtle. Acts 11.22.

TIdings of theſe things came vnto the eares of the Congregation which was in Ieruſalem. And they ſent forth Barnabas that he ſhould go vnto Antioch: which when he came, and had ſeene the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would continually cleaue vnto the Lord: for he was a good man, and full of the holy Ghoſt, and of faith, & much people was added vnto the Lord. Then departed Barnabas to Tarſus to ſeeke Saul: and when hee had found him, he brought him vnto Antioch. And it chanced that a whole yere they had their conuerſation with the Congregation there, and they taught much people, inſomuch that the diſciples of Antioch were the firſt that were called Chriſtians. In thoſe dayes came Prophets from the city of Hieruſalem vnto Antioch. And there ſtood vp one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throwout all the world: which came to paſſe in the Emperour Claudius dayes. Then the

Diſciples

Disciples, euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel. Iohn 15. 12.

THis is my Commandement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends: ye are my friends, if ye do whatsoeuer I command you. Henceforth call I not you seruants, for the seruant knoweth not what his lord doth. But you haue I called friends: for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordained you to go and bring forth fruit, and that your fruit should remaine, that whatsoeuer ye aske of the Father in my Name, he may giue it you.

¶ On Saint Iohn Baptists day.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Son our Sauiour by preaching of penance, make vs so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speake the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Iesus Christ, &c.

The Epistle. Esai. 40. 1.

BEe of good cheere my people, O ye Prophets, comfort my people, saith your God, comfort Ierusalem at the heart, and tell her that her trauell is at an end, that her offence is pardoned, that shee hath receiued of the Lords hand sufficient correction for all her sins. A voice cryed in the wildernesse, Prepare the way of the Lord in the wildernesse, make straight the path of our God in the desert. Let all valleys bee exalted, and euery mountaine and hill be laid low. What so is crooked, let it be made straight, and let the rough be made plain fields. For the glory of the Lord shal appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voice spake, Now cry. And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlinesse thereof is as the flower of the field.

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The grasse is withered, the flower falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheleſſe, whether the grasse wither, or that the flower fade away, yet the word of our God endureth for euer. Go vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou Preacher Hierusalem. Lift it vp without feare, and say vnto the cities of Iuda, Behold your God, behold, the Lord God shall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and his works go before him. He shall feed his flocke like an herd-man. He shall gather the lambes together with his arme, and carry them in his bosome, and shall kindly intreat those that beare young.

The Gospel. Luke 1.57.

ELizabeths time came that she should be deliuered, and she brought forth a son. And her neighbours and her cousins heard say how the Lord had shewed great mercy vpon her, and reioyced with her. And it fortuned that in the eighth day they came to circumcise the child, and called his name Zachary, after the name of his father. And his mother answered, and said, Not so: But his name shall be called Iohn. And they said vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote, saying, His name is Iohn. And they marueled all. And his mouth was opened immediatly, and his tongue also, and he spake and praised God: and feare came on all them that dwelt nigh vnto him. And all these sayings were noised abroad thorowout all the high countrey of Iury, and they that heard them, laid them vp in their hearts, saying, What maner of child shall this be? and the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised vp an horne of saluation vnto vs in the house of his seruant Danid, euen as he promised by the mouth of his holy Prophets, which were since the world began. That we should bee saued from our enemies, and from the hand of all that hate

hate vs: That hee would deale mercifully with our fathers, and remember his holy Couenant: That he would performe the oath which hee ſware to our father Abraham for to giue vs, That we being deliuered out of the hands of our enemies, might ſerue him without feare all the daies of our life, in ſuch holineſſe, and righteouſneſſe, as are acceptable for him. And thou childe ſhalt bee called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his waies. To giue knowledge of ſaluation vnto his people, for the remiſsion of ſins, through the tender mercy of our God, whereby the day ſpring from on high hath viſited vs. To giue light to them that ſit in darkneſſe, and in the ſhadow of death, and to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit, and was in the wilderneſſe, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

¶ On S. Peters day.

The Collect.

ALmighty God, which by thy Son Ieſus Chriſt, haſt giuen to thy Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feed thy flocke: make (wee beſeech thee) all Biſhops and Paſtours diligently to preach thy holy Word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Ieſus Chriſt our Lord.

The Epiſtle. Actes 12.1.

AT the ſame time, Herod the King ſtretched forth his hands, to vex certaine of the Congregation: And hee killed Iames the brother of Iohn with the ſword. And becauſe he ſaw it pleaſed the Iewes, hee proceeded further, and tooke Peter alſo. Then were the daies of ſweet bread. And when he had caught him, he put him in priſon alſo, and deliuered him to foure quaternions of ſouldiers to bee kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but praier was made without ceaſing of the Congregation vnto God for him. And when Herod would haue brought him out vnto the people, the ſame night ſlept Peter betweene two ſouldiers, bound with two chaines, and the keepers before the doore kept the priſon. And behold, the Angel of

the Lord was there preſent, and a light ſhined in the habitation, and he ſmote Peter on the ſide, and ſtirred him vp, ſaying, Ariſe vp quickly. And his chaines fell from his hands. And the Angel ſaid vnto him, Gird thy ſelfe, and bind on thy ſandals. And ſo he did. And he ſaith vnto him, Caſt thy garment about thee, and follow me. And he came out, and followed him, and wiſt not that it was truth which was done by the Angel, but thought he had ſeene a viſion. When they were paſt the firſt and ſecond watch, they came vnto the iron gate that leadeth vnto the city, which opened to them by the owne accord. And they went out and paſſed thorow one ſtreet, and forthwith the Angel departed from him. And when Peter was come to himſelfe, hee ſayd, Now I know of a ſurety, that the Lord hath ſent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting of the people of the Iewes.

The Goſpel. Matth. 16. 13.

WHen Ieſus came into the coaſts of the city, which is called Ceſarea Philippi, he asked his Diſciples, ſaying, Whom do men ſay that I the Son of man am? They ſaid, Some ſay that thou art Iohn Baptiſt, ſome Elias, ſome Ieremias, or one of the Prophets. He ſaith vnto them, But whom ſay ye that I am? Simon Peter anſwered, and ſaid, Thou art Chriſt the Sonne of the liuing God. And Ieſus anſwered and ſaid vnto him, Happy art thou Simon the ſonne of Ionas: for fleſh and blood hath not opened that vnto thee, but my Father which is in heauen. And I ſay vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell ſhall not preuaile againſt it. And I will giue vnto thee the keyes of the kingdome of heauen: And whatſoeuer thou bindeſt in earth, ſhall bee bound in heauen: and whatſoeuer thou looſeſt in earth, ſhall bee looſed in heauen.

¶ On Saint Iames day.
The Collect.

GRant O mercifull God, that as thine holy Apoſtle Iames, leauing his father and all that he had, without delay was obedient vnto the calling of thy Sonne Ieſus Chriſt, and followed him: ſo we for-

forſaking all worldly and carnall affections, may be euermore ready to follow thy Commandements, through Ieſus Chriſt our Lord.

The Epiſtle. Acts 11. 27.

IN thoſe daies came Prophets from the city of Ieruſalem vnto Antioch. And there ſtood vp one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſſe in the Emperour Claudius daies. Then the diſciples, euery man according to his ability, purpoſed to ſend ſuccour vnto the brethren which dwelt in Iury: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul. At the ſame time Herod the King ſtretched forth his hands to vexe certaine of the Congregation. And he killed Iames the brother of Iohn with the ſword. And becauſe he ſaw it pleaſed the Iewes, hee proceeded further, and tooke Peter alſo.

The Goſpel. Matth. 20. 20.

THen came to him the mother of Zebedees children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him. And he ſaid vnto her, What wilt thou? Shee ſaid vnto him, Grant that theſe my two ſonnes may ſit, the one on thy right hand, and the other on the left in thy kingdome. But Ieſus anſwered and ſaid, Yee wot not what ye aſke. Are ye able to drinke of the cup that I ſhall drinke of? and to be baptized with the baptiſme that I am baptized with? They ſaid vnto him, We are. He ſaid vnto them, Yee ſhall drinke indeed of my cup, and bee baptized with the baptiſme that I am baptized with: but to ſit on my right hand, and on my left, is not mine to giue, but it ſhall chance vnto them that it is prepared for of my Father. And when the ten heard this, they diſdained at the two brethren. But Ieſus called them vnto him, and ſaid, Ye know that the Princes of the nations haue dominion ouer them, and they that are great men, exerciſe authority vpon them. It ſhall not be ſo among you. But whoſoeuer will be great among you, let him bee your miniſter, and whoſoeuer will be chiefe among you, let him be your ſeruant: euen as the Sonne of man came not to be miniſtred vnto, but to miniſter, and to giue his life a redemption for many.

¶ On S. Bartholomewes day.

The Collect.

O Almighty and euerlasting God, which hast giuen grace to thine Apostle S. Bartholomew truly to beleeue and to preach thy Word: Grant we beseech thee vnto thy Church, both to loue that hee beleeued, and to preach that he taught, through Christ our Lord. Amen.

The Epistle. Acts 5. 12.

BY the hands of the Apostles were many signes and wonders shewed among the people, and they were all together with one accord in Solomons porch. And of other durst no man ioyne himselfe to them: neuertheless, the people magnified them. The number of them that beleeued in the Lord, both of men and women grew more and more, insomuch that they brought the sicke into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, and them that were vexed with vncleane spirits, and they were healed euery one.

The Gospel. Luke 22. 24.

AND there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The Kings of the nations reigne ouer them, and they that haue authority vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shall bee as the younger, and hee that is chiefe, shall be as hee that doth minister. For whether is greater, he that sitteth at meat, or he that serueth? Is not he that sitteth at meate? But I am among you as one that ministreth. Ye are they which haue biden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eat and drink at my Table in my kingdome, and sit on seats iudging the twelue tribes of Israel.

¶ On S. Matthewes day.

The Collect.

ALmighty God, which by thy blessed Son didst call Matthew from the receit of custome to be an Apostle and Euangelist: Grant vs grace to forsake all couetous desires, and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth, &c.

The

The Epiſtle. 2. Cor. 4. 1.

SEeing that wee haue ſuch an office, euen as God hath had mercy on vs, we goe not out of kinde, but haue caſt from vs the cloakes of vnhoneſty, and walke not in craftineſſe, neither handle we the word of God deceitfully, but open the truth, and report our ſelues to euery mans conſcience in the ſight of God. If our Goſpel be yet hid, it is hid among them that are loſt, in whom the God of this world hath blinded the mindes of them which beleeue not, leſt the light of the Goſpel of the glory of Chriſt (which is the image of God) ſhould ſhine vnto them. For we preach not our ſelues, but Chriſt Ieſus to be the Lord, and our ſelues your ſeruants for Ieſus ſake. For it is God that commandeth the light to ſhine out of darkneſſe, which hath ſhined in our hearts for to giue the light of the knowledge of the glory of God in the face of Ieſus Chriſt.

The Goſpel. Matth. 9. 9.

AND as Ieſus paſſed forth from thence, he ſaw a man (named Matthew) ſitting at the receit of cuſtome: and he ſaid vnto him, Follow me. And he aroſe and followed him. And it came to paſſe as Ieſus ſate at meat in his houſe, behold, many Publicanes alſo and ſinners that came, ſate downe with Ieſus and his Diſciples. And when the Phariſees ſaw it, they ſaid vnto his Diſciples, Why eateth your Maſter with publicanes and ſinners? But when Ieſus heard that, he ſaid vnto them, They that be ſtrong, need not the Phyſician, but they that are ſicke: Goe ye rather and learne what that meaneth, I will haue mercy and not ſacrifice. For I am not come to call the righteous, but ſinners to repentance.

¶ *On S. Michael, and all Angels.*

The Collect.

EVerlaſting God, which haſt ordained and conſtituted the ſeruices of all Angels and men in a wonderfull order: mercifully grant that they which alwayes doe thee ſeruice in heauen, may by thy appointment ſuccour and defend vs in earth, through Ieſus Chriſt our Lord.

The Epiſtle. Apoc. 12. 7.

THere was a great battell in heauen, Michael and his Angels fought with the dragon, and

the dragon fought with his angels, and preuailed not, neither was their place found any more in heauen. And the great dragon that old ſerpent, called the deuill and Satanas, was caſt out, which deceiueth all the world. And he was caſt into the earth, and his angels were caſt out alſo with him. And I heard a loud voice, ſaying, In heauen is now made ſaluation and ſtrength, and the kingdome of our God, and the power of his Chriſt. For the accuſer of our brethren is caſt down, which accuſed them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their teſtimony, and they loued not their liues vnto the death. Therfore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the ſea, for the deuill is come downe vnto you, which hath great wrath, becauſe hee knoweth that he hath but a ſhort time.

The Goſpel. Matth. 18. 1.

AT the ſame time came the diſciples vnto Ieſus, ſaying, Who is the greateſt in the kingdome of heauen? Ieſus called a child vnto him, and ſet him in the midſt of them, and ſaid, Verely I ſay vnto you, Except ye turne and become as children, ye ſhall not enter into the kingdome of heauen. Whoſoeuer therefore humbleth himſelfe as this childe, the ſame is the greateſt in the kingdome of heauen. And whoſoeuer receiueth ſuch a childe in my Name, receiueth me. But whoſo doth offend one of theſe little ones which beleeue in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Woe vnto the world, becauſe of offences. Neceſſary it is that offences come, but woe vnto the man by whom the offence commeth. Wherefore if thy hand or thy foote hinder thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather then thou ſhouldeſt (hauing two hands or two feet) be caſt into euerlaſting fire. And if thine eye offend thee, plucke it out, and caſt it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes) to bee caſt into hell fire. Take heed that yee deſpiſe not one of theſe little ones: for I ſay vnto you, that in heauen their Angels doe alwaies behold the face of my Father which is in heauen.

¶ On S. Luke the Euangeliſts day.

The Collect.

ALmighty God, which calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be a Phyſician of the ſoule: it may pleaſe thee by the wholſome medicines of his doctrine to heale all the diſeaſes of our ſoules, through thy Sonne Ieſus, &c.

The Epiſtle. 2. Tim. 4. 5.

WAtch thou in all things, ſuffer afflictions, doe the worke thorowly of an Euangeliſt, fulfill thine office vnto the vttermoſt. Bee ſober: for I am now ready to be offered, and the time of my departure is at hand. I haue fought a good fight, I haue fulfilled my courſe, I haue kept the faith. From henceforth there is laid vp for me a crowne of righteouſnes, which the Lord that is a righteous Iudge ſhall giue mee at that day: not to me only, but to all them that loue his comming. Do thy diligence that thou mayeſt come ſhortly vnto me. For Demas hath forſaken me, and loueth this preſent world, and is departed vnto Theſſalonica. Creſcens is gone to Galatia, Titus to Dalmatia, only Lucas is with me. Take Marke and bring him with thee: for he is profitable vnto mee for the miniſtration. And Tychicus haue I ſent vnto Epheſus. The cloake that I left at Troada with Carpus, when thou commeſt bring with thee, and the bookes, but eſpecially the parchment. Alexander the copperſmith did me much euill, the Lord reward him according to his deeds: of whom be thou ware alſo, for hee hath greatly withſtood our words.

The Goſpel. Luke. 10. 1.

THe Lord appointed other ſeuenty (and two) alſo, and ſent them two and two before him into euery city and place whither hee himſelfe would come. Therefore he ſaid vnto them, The harueſt is great, but the labourers are few: pray ye therefore the Lord of the harueſt to ſend forth labourers into his harueſt. Go your wayes, behold, I ſend you forth as lambes among wolues. Beare no wallet, neither ſcrip, nor ſhoes, and ſalute no man by the way. Into whatſoeuer houſe ye enter, firſt ſay, Peace be to this houſe. And if the Son of peace bee there, your peace ſhall reſt vpon it: if not, it ſhall returne to you againe. And in the ſame houſe tarry ſtill, eating and drinking ſuch as they giue: for the labourer is worthy of his reward.

there, your peace shall rest vpon it: if not, it shall returne to you againe. And in the same house tarry still, eating and drinking such as they giue: for the labourer is worthy of his reward.

¶ *Simon and Iude Apostles.*
The Collect.

ALmighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to bee ioyned together in vnity of Spirit by their doctrine, that wee may be made an holy temple acceptable vnto thee, through Iesus Christ our Lord.

The Epistle. Iude 1.

IVde the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in God the Father, and preserued in Iesus Christ: mercy vnto you and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written aforetime vnto such iudgement: They turne the grace of our God into wantonnesse, and deny God (which is the only Lord) and our Lord Iesus Chirst. My minde is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord (after that hee had deliuered the people out of Egypt) destroyed them which after beleeued not. The Angels also which kept not their first state, but left their owne habitation, he hath reserued in euerlasting chaines vnder darknesse, vnto the iudgement of the great day. Euen as Sodom and Gomorrha, and the cities about them, which in like manner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise Rulers, and speake euill of them that are in authority.

*The Gospel. Iohn.*15.17.

THis command I you, that ye loue together. If the world hate you, ye know it hated me before

fore it hated you. If ye were of the world, the world would loue his own: Howbeit because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the lord. If they haue persecuted me, they will also persecute you: if they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowne him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloake their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sin: but now haue they both seene, and hated, not onely me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated mee without a cause. But when the Comforter is come whom I will send vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of me. And ye shall beare witnesse also, because ye haue bin with me from the beginning.

¶ *All Saints day.*

The Collect.

ALmighty God, which hast knit together thy Elect in one communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ, &c.

The Epistle. Apoc. 7.2.

BEhold, I Iohn saw another Angel ascend from the rising of the Sunne, which had the seale of the liuing God, and hee cryed with a loud voyce to the foure angels (to whom power was giuen to hurt the earth and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and fourty and foure thousand of all the tribes of the children of Israel. Of the tribe of Iuda were sealed twelue

thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand. Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthalim were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand. Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand. Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand. After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the Seat, and before the Lambe, clothed with long white garments, and palmes in their hands, and cryed with a loud voyce, saying, Saluation be ascribed to him that sitteth vpon the Seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the Seat, and of the Elders, and the foure beasts, and fell before the Seat on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisedome, and thankes, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel. Matth. 5. 1.

IEsus seeing the people, went vp into a mountain, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger & thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdom of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely say all manner of euill saying against you for my sake, reioyce, and be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you.

¶ THE

¶ THE ORDER FOR THE administration of the Lords Supper, or holy Communion.

SO many as intend to bee partakers of the holy Communion, ſhall ſignifie their names to the Curate ouer night, or elſe in the morning before the beginning of Morning prayer, or immediately after.

And if any of thoſe be an open and notorious euill liuer, ſo that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed, the Curate hauing knowledge thereof, ſhall call him, and aduertiſe him in any wiſe not to preſume to come to the Lords Table, vntill hee haue openly declared himſelfe to haue truely repented and amended his former naughty life, that the Congregation may thereby be ſatisfied, which afore were offended, and that hee haue recompenſed the parties whom he hath done wrong vnto, or at the leaſt declare himſelfe to be in full purpoſe ſo to doe, aſſoone as he conueniently may.

The ſame order ſhall the Curate vſe with thoſe betwixt whom hee perceiueth malice and hatred to reigne, not ſuffering them to be partakers of the Lords Table, vntill he know them to be reconciled: and if one of the parties ſo at variance, be content to forgiue from the bottome of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelfe hath offended, and the other party will not be perſwaded to a godly vnity, but remaine ſtill in his frowardneſſe and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Communion time a faire white linen cloth vpon it, ſhall ſtand in the body of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the Table ſhall ſay the Lords prayer, with this Collect following.

¶ THE

OVr Father which art in heauen, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

ALmighty God, vnto whom all hearts be open, all deſires knowne, and from whom no ſecrets are hid, cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandements, and the people kneeling, ſhall after euery Commaundement aske God mercy for their tranſgreſſion of the ſame after this ſort. *Miniſter.*

GOd ſpake theſe words, and ſaid, I am the Lord thy God: thou ſhalt haue none other Gods but me.

People. Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Miniſter. Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them: for I the Lord thy God am a iealous God, and viſite the ſinnes of the fathers vpon the children vnto the third and fourth generation of them that hate me, and ſhew mercy vnto thouſands in them that loue me, and keepe my Commandements.

People. Lord haue mercy vpon vs, &c.

Miniſter. Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe, that taketh his Name in vaine.

People. Lord haue mercy vpon vs, &c.

Miniſter. Remember that thou keep holy the Sabbath day. Sixe dayes ſhalt thou labour and doe all that thou haſt to doe: but the ſeuenth day is the Sabbath of the Lord thy God: in it thou ſhalt doe no manner of worke, thou and thy ſonne, and thy daughter, thy man-ſeruant, and thy maid-ſeruant, thy cattell, and the ſtranger that is within thy gates: For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them

them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

People. Lord haue mercy vpon vs,&c.

Minister. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People. Lord haue mercy vpon vs,&c.

Minister. Thou shalt doe no murther.

People. Lord haue mercy vpon vs,&c.

Minister. Thou shalt not commit adultery.

People. Lord haue mercy vpon vs,&c.

Minister. Thou shalt not steale.

People. Lord haue mercy vpon vs,&c.

Minister. Thou shalt not beare false witnesse against thy neighbour.

People. Lord haue mercy vpon vs,&c.

Minister. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

People. Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, wee beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Minister standing vp and saying,

¶ Let vs pray.

ALmighty God, whose Kingdome is euerlasting and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen seruant *Charles* our King and Gouernour, that he (knowing whose Minister he is) may aboue all things seeke thy honour and glory, and that we his subiects (duely considering whose authority he hath) may faithfully serue, honour, and humbly obey him, in thee & for thee, according to thy blessed Word & Ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end. Amen.

ALmighty and euerlasting God, we be taught by thy holy Word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: wee humbly beseech thee so to dispose and gouerne the heart of *Charles* thy seruant, our King and Gouernour, that in all his thoughts, words and workes, he may euer seeke thy honour and glory, and study to preserue thy people committed

committed to his charge in wealth, peace, and godlineſſe: Grant this, O mercifull Father, for thy deare Sons ſake Ieſus Chriſt our Lord. Amen.

¶ *Immediately after the Collects, the Miniſter ſhall read the Epiſtle, beginning thus.*

The Epiſtle written in the Chapter of

¶ *And the Epiſtle ended, he ſhall ſay the Goſpel, beginning thus,*

The Goſpel written in the Chapter of

¶ *And the Epiſtle and Goſpel being ended, ſhall be ſaid the Creed.*

I Beleeue in one God, the Father Almighty, Maker of heauen and earth, and of all things viſible and inuiſible: and in one Lord Ieſus Chriſt, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one ſubſtance with the Father, by whom all things were made: who for vs men, and for our ſaluation came downe from heauen, and was incarnate by the holy Ghoſt of the Virgin Mary, and was made man, and was crucified alſo for vs vnder Pontius Pilate. He ſuffered and was buried, and the third day he roſe againe according to the Scriptures, and aſcended into heauen, and ſitteth on the right hand of the Father. And hee ſhall come againe with glory to iudge both the quicke and the dead: whoſe kingdome ſhall haue no end. And I beleeue in the holy Ghoſt, the Lord and giuer of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worſhipped and glorified, who ſpake by the Prophets. And I beleeue one Catholike and Apoſtolike Church. I acknowledge one Baptiſme for the remiſsion of ſinnes. And I looke for the reſurrection of the dead, and the life of the world to come. Amen.

¶ *After the Creed, if there be no Sermon, ſhall follow one of the Homilies already ſet forth, or hereafter to be ſet forth by common authority.*

¶ *After ſuch Sermon, Homily, or exhortation, the Curate ſhall declare vnto the people, whether there be any holy dayes or faſting dayes the weeke following, and earneſtly exhort them to remember the poore, ſaying one or more of theſe Sentences following, as hee thinketh moſt conuenient by his diſcretion.*

Let

Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen. *Matth.* 5.

Lay not vp for your ſelues treaſure vpon the earth, where the ruſt and moth doth corrupt, and where theeues breake thorow and ſteale: but lay vp for your ſelues treaſures in heauen, where neither ruſt nor moth doth corrupt, and where theeues doe not breake thorow and ſteale. *Matth.* 6.

Whatſoeuer ye would that men ſhould doe vnto you, euen ſo doe vnto them: for this is the Law and the Prophets. *Matth.* 7.

Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdom of heauen: but he that doth the will of my Father which is in heauen. *Mat.* 7.

Zache ſtood foorth, and ſaid vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I reſtore foure-fold. *Luke* 19.

Who goeth a warfare at any time of his owne coſt? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? 1. *Cor.* 9.

If wee haue ſowen vnto you ſpirituall things, is it a great matter if wee ſhall reape your worldly things? 1. *Cor.* 9.

Doe ye not know, that they which miniſter about holy things, liue of the ſacrifice? and they which wait of the Altar, are partakers with the Altar? Euen ſo hath the Lord alſo ordained, that they which preach the Goſpel, ſhould liue of the Goſpel. 1. *Cor.* 9.

He that ſoweth little, ſhall reape little: and hee that ſoweth plenteouſly, ſhall reape plenteouſly. Let euery man doe according as he is diſpoſed in his heart, not grudging, or of neceſsity: For God loueth a cheerefull giuer. 2 *Cor.* 9.

Let him that is taught in the Word, miniſter vnto him that teacheth in all good things. Be not deceiued, God is not mocked: for whatſoeuer a man ſoweth, that ſhall he reape. *Gal.* 6.

While we haue time, let vs doe good vnto all men, and ſpecially vnto them that are of the houſehold of faith. *Gal.* 6.

Godlineſſe is great riches, if a man bee content with that he hath: for we brought nothing into the world, neither may we cary any thing out. 1 *Tim* 6

Charge

Charge them which are rich in this world, that they be ready to giue, and glad to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life. *1. Tim. 6.*

God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue ye haue ſhewed for his Names ſake, which haue miniſtred vnto the Saints, and yet doe miniſter. *Heb. 6.*

To doe good, and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed. *Heb. 13.*

Whoſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſsion from him, how dwelleth the loue of God in him? *1 Iohn 3.*

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord ſhall not be turned away from thee. *Tob. 4.*

Be mercifull after thy power: if thou haſt much, giue plenteouſly. If thou haſt little, doe thy diligence gladly to giue of that little: for ſo gathereſt thou thy ſelfe a good reward in the day of neceſsity. *Tob. 4.*

He that hath pity vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it ſhall be paid him againe. *Pro. 19.*

Bleſſed be the man that prouideth for the ſick and needy: the Lord ſhall deliuer him in the time of trouble. *Pſal. 41.*

¶ *Then ſhall the Church wardens, or ſome other by them appointed, gather the deuotion of the people, and put the ſame into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman ſhall pay to the Curate, the due and accuſtomed offerings. After which done, the Miniſter ſhall ſay,*

¶ Let vs pray for the whole ſtate of Chriſts Church militant here on earth.

¶ *If there bee no almes giuen to the poore then ſhall the words* (of accepting our almes) *be left out vnſaid.*

ALmighty and euerliuing God; which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thanks for all men: we humbly beſeeech thee moſt mercifully (*to accept our almes, and*) to receiue theſe our prayers, which

we offer vnto thy diuine Maiesty, beseeching thee to inspire continually the vniuersall Church with the Spirit of truth, vnity, and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy Word, and liue in vnity, and godly loue. Wee beseech thee also to saue and defend all Christian Kings, Princes, and Gouernours, and specially thy seruant *Charles*, our King, that vnder him wee may bee godly and quietly gouerned: and grant vnto his whole Counsell, and to all that be put in authority vnder him, that they may truly and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine, set foorth thy true and liuely Word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this Congregation here present, that with meeke heart and due reuerence they may heare and receiue thy holy Word, truly seruing thee in holinesse and righteousnesse all the dayes of their life. And wee most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitory life bee in trouble, sorrow, need, sickenesse, or any other aduersity: Grant this, O Father, for Iesus Christs sake, our only Mediatour and Aduocate.

¶ Then shall follow this Exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feed at the Lords Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lord Iesus Christs sake, that ye will not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye know how grieuous and vnkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of prouision, so that there lacketh nothing, but the guests to sit downe, and yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case would not bee mooued? Who

Who would not thinke a great iniury and wrong done vnto him? Wherefore, moſt dearely beloued in Chriſt, take ye good heed, leſt yee withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe: but ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay; I am a grieuous ſinner, and therefore am afraid to come: Wherefore then do you not repent, and amend? When God calleth you, be you not aſhamed to ſay, you will not come? when you ſhould returne to God, will ye excuſe your ſelues and ſay, that you be not ready? Conſider earneſtly with your ſelues, how little ſuch fained excuſes ſhall auaile before God. They that refuſed the Feaſt in the Goſpel, becauſe they had bought a farme, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted vnworthy of the heauenly Feaſt. I for my part am here preſent, and according to mine office, I bid you in the Name of God, I call you in Chriſts behalfe, I exhort you, as you loue your own ſaluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchſafe to yeeld vp his ſoule by death vpon the croſſe for your health: euen ſo it is your dutie to receiue the Communion together in the remembrance of his death, as he himſelfe commanded. Now if ye will in no wiſe thus do, conſider with your ſelues how great iniury you do vnto God, and how ſore puniſhment hangeth ouer your heads for the ſame. And whereas ye offend God ſo ſore in refuſing this holy banquet, I admoniſh, exhort, and beſeech you, that vnto this vnkindnes ye will not adde any more: which thing ye ſhall do, if ye ſtand by as gazers and lookers on them that do communicate, and be not partakers of the ſame your ſelues. For what thing can this be accounted elſe then a further contempt and vnkindnes vnto God? Truly it is a great vnthankfulnes to ſay nay, when ye be called: but the fault is much greater, when men ſtand by, and yet will neither eat nor drink this holy communion with other. I pray you what can this bee elſe, but euen to haue the myſteries of Chriſt in deriſion? It is ſaid vnto all, Take ye and eat, Take and drink ye all of this, do this in remembrance of me.

With

With what face then, or with what countenance ſhall ye heare theſe words? what will this be elſe, but a neglecting, a deſpiſing, and mocking of the Teſtament of Chriſt? Wherefore rather then ye ſhould ſo doe, depart you hence, and giue place to them that be godly diſpoſed. But when you depart, I beſeech you ponder with your ſelues from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of moſt heauenly food. Theſe things if ye earneſtly conſider, ye ſhall by Gods grace returne to a better minde: for the obtaining whereof, we ſhall make our humble petitions while we ſhall receiue the holy Communion.

¶ And ſometimes ſhall this bee ſaid alſo at the diſcretion of the Curate.

DEarely beloued, foraſmuch as our duty is to render to Almighty God our heauenly Father moſt hearty thanks, for that he hath giuen his Son our Sauiour Ieſus Chriſt, not onely to die for vs, but alſo to be our ſpirituall food and ſuſtenance, as it is declared vnto vs, as well by Gods Word, as by the holy Sacrament of his bleſſed body and blood, the which being ſo comfortable a thing to them which receiue it worthily, and ſo dangerous to them that will preſume to receiue it vnworthily: my duty is to exhort you to conſider the dignitie of the holy myſtery; & the great perill of the vnworthy receiuing thereof, and ſo to ſearch and examine your owne conſciences, as you ſhould come holy and cleane to a moſt godly and heauenly Feaſt, ſo that in no wiſe you come, but in the marriage garment required of God in holy Scripture, and ſo come and be receiued as worthy partakers of ſuch an heauenly Table. The way and meanes thereto is, firſt to examine your liues and conuerſation by the rule of Gods Commandements, and wherein ſoeuer ye ſhall perceiue your ſelues to haue offended, either by will, word, or deed, there bewaile your owne ſinfull liues, and confeſſe your ſelues to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceiue your offences to be ſuch as be not onely againſt God, but alſo againſt your neighbours, then ye ſhall reconcile your ſelues vnto thē, ready to make reſtitution and ſatisfaction, according to ẏ vttermoſt of your powers, for all iniuries and wrongs done by you

to

to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiueneſſe of your offences at Gods hand: for otherwiſe the receiuing of the holy Communion doth nothing elſe but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience: therefore if there be any of you, which by the meanes aforeſaid cannot quiet his owne conſcience, but requireth further comfort or counſell, then let him come to me or ſome other diſcreet and learned miniſter of Gods Word, and open his griefe, that he may receiue ſuch ghoſtly counſell, aduice, and comfort: as his conſcience may be relieued, and that by the miniſtry of Gods word he may receiue comfort, and the benefit of abſolution, to the quieting of his conſcience, and auoiding of all ſcruple and doubtfulneſſe.

¶ *Then ſhall the Prieſt ſay this exhortation.*

DEarely beloued in the Lord, ye that mind to come to the holy Communion of the body and blood of our Sauiour Chriſt, muſt conſider what S. Paul writeth to the Corinthians, how he exhorteth all perſons diligently to try and examine themſelues before they preſume to eat of that bread and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament: (For then we ſpiritually eate the fleſh of Chriſt, and drinke his blood: then we dwell in Chriſt, and Chriſt in vs, we be one with Chriſt, and Chriſt with vs:) So is the danger great if wee receiue the ſame vnworthily: for then we be guilty of the body and blood of Chriſt our Sauiour, wee eat and drinke our owne damnation, not conſidering the Lords body: wee kindle Gods wrath againſt vs, we prouoke him to plague vs with diuers diſeaſes, and ſundry kinds of death. Therfore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice, or enuy, or in any other grieuous crime, bewaile your ſinnes, and come not to this holy Table, leſt after the taking of that holy Sacrament, the deuill enter into you, as he entred into Iudas, and fill you full of all iniquities, and bring you to deſtruction both of the body and ſoule. Iudge therefore your ſelues (brethren) that

ye

ye be not iudged of the Lord. Repent you truely for your sins past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And aboue all things ye must giue most humble & hearty thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himselfe, euen to the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our Master, and onely Sauiour Iesus Christ, thus dying for vs, and the innumerable benefits which by his precious blood shedding he hath obtained to vs: he hath instituted and ordained holy mysteries as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion,

YOu that doe truely and earnestly repent you of your sinnes, and be in loue and charity with your neighbours, and intend to leade a new life, following the Commandements of God and walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this Congregation here gathered together in his holy name, meekely kneeling vpon your knees.

¶ Then shall this generall confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Iesus Christ, Maker of all things, Iudge of all men, wee know-

knowledge and bewaile our manifold ſinnes and wickednesse, which we from time to time moſt grieuously haue committed by thought, word, and deed, againſt thy diuine Maieſty, prouoking moſt iuſtly thy wrath and indignation againſt vs: wee do earneſtly repent, and bee heartily ſorry for theſe our miſ-doings, the remembrance of them is grieuous vnto vs, the burthen of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, moſt mercifull Father, for thy Sonne our Lord Ieſus Chriſts ſake, forgiue vs all that is paſt, and grant that wee may euer hereafter ſerue and pleaſe thee in newneſſe of life, to the honour and glory of thy Name, through Ieſus Chriſt, &c.

¶ *Then ſhall the Prieſt, or the Biſhop (being preſent) ſtand vp, and turning himſelfe to the people, ſay thus,*

ALmighty God, our heauenly Father, who of his great mercy hath promiſed forgiuenes of ſins to all them which with hearty repentance, and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodnes, & bring you to euerlaſting life, through Ieſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt alſo ſay,*

Heare what comfortable words our Sauiour Chriſt ſaith to all that truly turne vnto him, Come vnto me all ye that trauaile and be heauy laden, and I will refreſh you. So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him, ſhould not periſh, but haue life euerlaſting.

Heare alſo what S. Paul ſaith, This is a true ſaying, and worthy of all men to be receiued, that Ieſus Chriſt came into the world to ſaue ſinners.

Heare alſo what S. Iohn ſaith, If any man ſin, we haue an Aduocate with the Father, Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes.

¶ *After which the Prieſt ſhall proceed ſaying,*

Lift vp your hearts.

Anſw. We lift them vp vnto the Lord.

Prieſt. Let vs giue thankes vnto our Lord God.

Anſw. It is meet and right ſo to doe.

Prieſt. It is very meet, right, and our bounden duty, that we ſhould at all times, and in all places giue thanks vnto thee, O Lord, holy Father, Almighty, euerlaſting God.

¶ *Here*

¶ Here ſhall follow the proper Preface according to the time, if there be any ſpecially appointed: or elſe immediatly ſhall follow:
Therefore with Angels and Archangels,&c.

¶ Proper Prefaces.

¶ Vpon Chriſtmas day and ſeuen dayes after.

BEcauſe thou didſt giue Ieſus Chriſt thine only Son to be borne as this day for vs, who by the operation of the holy Ghoſt,was made very man of the ſubſtance of the Virgin Mary his Mother, and that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with Angels,&c.

¶ Vpon Eaſter day,and ſeuen dayes after.

BVt chiefly are we bound to praiſe thee for the glorious reſurrection of thy Sonne Ieſus Chriſt our Lord: for he is the very Paſchall Lamb which was offered for vs,and hath taken away the ſinne of the world, who by his death hath deſtroyed death, and by his riſing to life againe, hath reſtored to vs euerlaſting life. Therefore with Angels,&c.

¶ Vpon Aſcenſion day,and ſeuen dayes after.

THrough thy moſt dearely beloued Sonne Ieſus Chriſt our Lord, who after his moſt glorious reſurrection, manifeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen to prepare a place for vs, that where hee is, thither might we alſo aſcend, and reigne with him in glory. Therefore with Angels, &c.

¶ Vpon Whitſunday, and ſixe dayes after.

THrough Ieſus Chriſt our Lord, according to whoſe moſt true promiſe,the holy Ghoſt came downe this day from heauen with a ſudden great ſound, as it had bin a mighty wind,in the likeneſſe of fiery tongues, lighting vpon the Apoſtles, to teach them, and to lead them to all truth, giuing them both the gift of diuers languages, and alſo boldnes with feruent zeale,conſtantly to preach the Goſpel vnto all nations, whereby wee are brought out of darkeneſſe and errour, into the cleare light, and true knowledge of thee,and of thy Sonne Ieſus Chriſt. Therefore with Angels,&c.

¶ Vpon the feaſt of Trinity only.

IT is very meet,right,and our bounden duty,that wee ſhould at all times, and in all places, giue

thankes to thee, O Lord, Almighty and euerlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which wee beleeue of the glory of the Father, the same wee beleeue of the Sonne, and of the holy Ghost, without any difference, or inequality: Therefore with Angels, &c.

¶ *After which Prefaces shall follow immediatly.*

THerefore with Angels and Archangels, and with all the company of heauen, wee laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy, Lord God of hostes, heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ *Then shall the Priest kneeling downe at Gods board, say in the Name of all them that shall receiue the Communion this praier following.*

WE do not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifold and great mercies. Wee bee not worthy so much as to gather vp the crumbes vnder thy Table: but thou art the same Lord, whose property is alwaies to haue mercy: Grant vs therefore, gracious Lord, so to eat the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may bee made cleane by his body, and our soules washed through his most precious blood, and that wee may euermore dwell in him, and hee in vs. Amen.

¶ *Then the Priest standing vp shall say as followeth.*

ALmighty God, our heauenly Father, which of thy tender mercy diddest giue thine onely Sonne Iesus Christ, to suffer death vpon the Crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his comming againe: heare vs, O mercifull Father, we beseech thee, and grant, that we receiuing these thy creatures of bread and wine according to thy Son our Sauiour Iesus Christs holy institution, in remembrance of his death and passion,

may

may be partakers of his moſt bleſſed bodie and blood: who in the ſame night that he was betrayed, tooke bread, and when hee had giuen thankes, hee brake it, and gaue it to his diſciples, ſaying, Take, eat, this is my body which is giuen for you: doe this in remembrance of me. Likewiſe after ſupper he tooke the cup, and when he had giuen thanks, he gaue it to them, ſaying, Drinke ye all of this, for this is my blood of the new Teſtament, which is ſhed for you and for many, for the remiſsion of ſinnes: doe this as oft as yee ſhall drinke it in remembrance of me.

¶ *Then ſhall the Miniſter firſt receiue the Communion in both kinds himſelfe, and next deliuer it to other Miniſters (if any bee there preſent) that they may helpe the chiefe Miniſter, and after to the people in their hands kneeling. And when he deliuereth the bread, he ſhall ſay,*

The bodie of our Lord Ieſus Chriſt, which was giuen for thee, preſerue thy bodie and ſoule into euerlaſting life: and take and eate this in remembrance that Chriſt dyed for thee, and feed on him in thine heart by faith with thankeſgiuing.

And the Miniſter that deliuereth the cup, ſhall ſay,

The blood of our Lord Ieſus Chriſt, which was ſhed for thee, preſerue thy bodie and ſoule into euerlaſting life: and drink this in remembrance that Chriſts blood was ſhed for thee, and be thankefull.

¶ *Then ſhall the Prieſt ſay the Lords prayer, the people repeating after him euery petition. After ſhall be ſaid as followeth.*

O Lord and heauenly Father, wee thy humble ſeruants, entirely deſire thy Fatherly goodneſſe, mercifully to accept this our ſacrifice of praiſe and thankſgiuing, moſt humbly beſeeching thee to grant, that by the merits and death of thy Sonne Ieſus Chriſt, and through faith in his blood, we, and all thy whole Church, may obtaine remiſſion of our ſinnes, and all other benefits of his paſſion. And here wee offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodies, to be a reaſonable, holy and liuely ſacrifice vnto thee, humbly beſeeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy thorow our manifold ſinnes, to offer vnto thee any ſacrifice: yet wee beſeech thee to

accept this our bounden dutie and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and with whom, in the vnity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty and euerliuing God, we most heartily thanke thee, for that thou dost vouchsafe to feed vs, which haue duly receiued those holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and dost assure vs thereby of thy fauour and goodnesse towards vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithful people, and be also heires through hope of thy euerlasting Kingdome, by the merits of the most precious death and passion of thy deare Son: Wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour and glory, world without end. Amen.

¶ Then shall be sayd or sung.

GLory be to God on high, and in earth peace, good will towards men. We praise thee, wee blesse thee, we worship thee, we glorifie thee, we giue thankes to thee for thy great glory, O Lord God, heauenly King, God the Father Almighty, O Lord, the only begotten Son Iesu Christ, O Lord God, Lambe of God, Son of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue merey vpon vs. Thou that takest away the sins of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Priest or Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and mindes in the know-

knowledge and loue of God, and of his Sonne Iesus Christ our Lord: and the blessing of God Almightie, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

¶ Collects to be said after the Offertorie when there is no Communion, euery such day one. And the same may be said also as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion or Letany, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainement of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

OAlmighty Lord, and euerlasting God, vouchsafe we beseech thee, to direct, sanctifie, and gouerne both our hearts and bodies in the wayes of thy lawes, and in the workes of thy Commandements, that through thy most mighty protection, both here and euer, wee may be preserued in body and soule, through our Lord and Sauiour Iesus Christ. Amen.

GRant, we beseech thee, Almighty God, that the words which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in vs the fruits of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

ALmighty God the fountaine of all wisedome, which knowest our necessities before wee aske, and our ignorance in asking: wee beseech thee to haue compassion vpon our infirmities, and those things, which for our vnworthinesse wee dare not,

and for our blindneſſe wee cannot aſke, vouchſafe to giue vs, for the worthineſſe of thy Sonne Ieſus Chriſt our Lord. Amen.

ALmightie God, which haſt promiſed to heare the petitions of them that aſke in thy Sonnes Name, we beſeech thee, mercifully to encline thine eares to vs, that haue made now our prayers and ſupplications vnto thee, and grant that thoſe things which wee haue faithfully aſked according to thy will, may effectually be obtained to the reliefe of our neceſsitie, and to the ſetting forth of thy glory, through Ieſus Chriſt our Lord. Amen.

¶ Vpon the holy dayes (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole eſtate of Chriſts Church militant here in earth) and one or more of theſe Collects before rehearſed, as occaſion ſhall ſerue.

And there ſhall be no celebration of the Lords Supper, except there be a good number to Communicate with the Prieſt, according to his diſcretion.

And if there be not alone twentie perſons in the pariſh, of diſcretion to receiue the Communion, yet there ſhall be no Communion, except foure or three at the leaſt Communicate with the Prieſt.

And in Cathedrall and Collegiate Churches, where bee many Prieſts and Deacons, they ſhall all receiue the Communion with the Miniſter, euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary.

And to take away the ſuperſtition which any perſon hath or might haue in the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is vſuall to bee eaten at the table with other meat, but the beſt and pureſt wheat bread that conueniently may be gotten. And if any of the Bread and Wine remaine, the Curate ſhall haue it to his owne vſe.

The Bread and Wine for the Communion ſhall be prouided by the Curate and the Church-wardens, at the charges of the pariſh, & the pariſh ſhall be diſcharged of ſuch ſummes of money, or other duties, which hitherto they haue paid for the ſame by order of their houſes euery Sunday.

And note that euery Pariſhioner ſhall Communicate at the leaſt three times in the yeare, of which

Eaſter

Eaſter to be one, and ſhall alſo receiue the Sacraments, and other Rites, according to the order in this booke appointed. And yearely at Eaſter euery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Eccleſiaſticall ducties, accuſtomably due then, and at that time to be paid.

¶ The miniſtration of Baptiſme to be vſed in the Church.

IT appeareth by ancient Writers that the Sacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the yeare, At Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation: which cuſtome now being growen out of vſe, (although it cannot for many conſiderations be well reſtored again) it is thought good to follow the ſame, as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be adminiſtred, but vpon Sundayes, and other holy dayes, when the moſt number of people may come together, as well for that the congregation there preſent may teſtifie the receiuing of them that be newly baptized, into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his owne profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue: Neuertheleſſe (if neceſſity ſo require) children may at all times be baptized at home.

When there are children to be Baptized vpon the Sunday or holy day, the Parents ſhall giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people with the children muſt be ready at the Font, either immediately after the laſt leſſon at Morning prayer, or els immediatly after the laſt leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized, or no. If they anſwere, No, then ſhall the Prieſt ſay thus,

DEarly beloued, forasmuch as all men be conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except he be regenerate and borne anew of water and of the holy Ghoſt, I beſeech you to call vpon God the Father, through our Lord Ieſus Chriſt, that of his bounteous mercy hee will grant to theſe children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghoſt, and receiued into Chriſts holy Church, and be made liuely members of the ſame.

¶ Then ſhall the Prieſt ſay,

¶ Let vs pray.

ALmighty and euerlaſting God, which of thy great mercie didſt ſaue Noe and his family in the arke from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people thorow the red ſea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy well beloued Sonne Ieſus Chriſt, didſt ſanctifie the flood Iordan, and all other waters to the myſticall waſhing away of ſinne: wee beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the Arke of Chriſts Church, and being ſtedfaſt in faith, ioyfull through hope, & rooted in charitie, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Ieſus Chriſt our Lord. Amen.

ALmightie and immortall God, the aide of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: wee call vpon thee for theſe infants, that they comming to thy holy Baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lord) as thou haſt promiſed by thy welbeloued Sonne, ſaying, Aſk, and you ſhall haue: ſeeke, and you ſhall finde: knocke, and it ſhall be opened vnto you. So giue now vnto vs that aſke: let vs that ſeek, finde: open

open the gate vnto vs that knocke, that theſe infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternall kingdome, which thou haſt promiſed by Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt ſay,*

Heare the words of the Goſpel written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children vnto Chriſt, that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Ieſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verely I ſay vnto you, whoſoeuer doeth not receiue the kingdome of God as a little childe, hee ſhall not enter therein. And when hee had taken them vp in his armes, hee put his hands vpon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the words of the Goſpel.*

FRiends, you heare in this Goſpel the words of our Sauiour Chriſt, that hee commanded the children to bee brought vnto him, how hee blamed thoſe that would haue kept them from him, how hee exhorted all men to follow their innocencie. Yee perceiue how by his outward geſture and deed hee declared his good will towards them: for hee embraced them in his armes, hee laid his hands vpon them, and bleſſed them. Doubt yee not therefore, but earneſtly beleeue, that he will likewiſe fauourably receiue theſe preſent infants, that hee will embrace them with the armes of his mercy, that hee will giue vnto them the bleſsing of eternall life, and make them partakers of his euerlaſting kingdome. Wherefore wee being thus perſwaded of the good will of our heauenly Father towards theſe infants, declared by his Son Ieſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy Baptiſme, let vs faithfully and deuoutly giue thankes vnto him, and ſay,

ALmighty and euerlaſting God, heauenly Father, wee giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to theſe infants, that they may be borne againe, and be made heires of euerlaſting ſalnation, through our Lord Ieſus Chriſt, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, yee haue brought theſe children here to be baptized, ye haue prayed that our Lord Ieſus Chriſt would vouchſafe to receiue them, to lay his hands vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen and euerlaſting life. Yee haue heard alſo, that our Lord Ieſus Chriſt hath promiſed in his Goſpel, to grant all theſe things that ye haue prayed for: which promiſe he for his part will moſt ſurely keep and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part promiſe by you that be their ſureties, that they will forſake the deuill and all his works, and conſtantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

DOeſt thou forſake the deuill and all his works, the vaine pompe and glory of the world, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſw. I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almighty, Maker of heauen and earth? And in Ieſus Chriſt his only begotten Son our Lord? and that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and alſo did riſe againe the third day, that he aſcended

aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come againe at the end of the world to iudge the quicke and the dead? And doſt thou beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the remiſsion of ſins, the reſurrection of the fleſh, and euerlaſting life after death?

Anſw. All this I ſtedfaſtly beleeue.

Miniſt. Wilt thou be baptized in this faith?

Anſw. That is my deſire.

¶ Then ſhall the Prieſt ſay,

O Mercifull God, grant that the old Adam in theſe children may be ſo buried, that the new man may be raiſed vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit may liue and grow in them. Amen.

Grant that they may haue power and ſtrength to haue victory, and to triumph againſt the deuill, the world, and the fleſh. Amen.

Grant that whoſoeuer is here dedicated to thee by our Office and Miniſtery, may alſo be endued with heauenly vertues, and euerlaſtingly rewarded through thy mercy, O bleſſed Lord God, who doeſt liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whoſe moſt dearely beloued Son Ieſus Chriſt, for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gaue commandement to his Diſciples, that they ſhould go teach all nations, and baptize them, in the Name of the Father, the Son, and of the holy Ghoſt: Regard, we beſeech thee, the ſupplication of thy Congregation, and grant that all thy ſeruants which ſhall be baptized in this water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull and elect children, through Ieſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhall take the child in his hands, and aske the name: and naming the childe ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying,

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ *And if the childe be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſaid words:*

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ *Then the Prieſt ſhall make a croſſe vpon the childes forehead, ſaying,*

WEe receiue this child into the Congregation of Chriſts flocke, and do ſigne him with the ſigne of the Croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the world, and the deuill, and to continue Chriſts faithfull ſouldier and ſeruant vnto his liues end. Amen.

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearely beloued brethren, that theſe children bee regenerate, and grafted into the bodie of Chriſts Congregation, let vs giue thanks vnto God, for theſe benefits, and with one accord make our prayers vnto Almightie God, that they may lead the reſt of their life according to this beginning.

¶ *Then ſhall be ſaid,*

Our Father which art in heauen, &c.

¶ *Then ſhall the Prieſt ſay,*

WEe yeeld thee heartie thankes, moſt mercifull Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly wee beſeech thee to graunt, that hee being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly aboliſh the whole bodie of ſinne, that as hee is made partaker of the death of thy Sonne, ſo hee may be partaker of his reſurrection: ſo that finally, with the reſidue of thy holy Congregation, he may be inheritour of thine euerlaſting kingdome, through Chriſt our Lord. Amen.

¶ *At the laſt end, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following,*

Foraſmuch

FOraſmuch as theſe children haue promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember, that it is your parts and dueties to ſee that theſe infants be taught, ſo ſoone as they ſhall bee able to learne, what a ſolemne vow, promiſe and profeſſion they haue made by you. And that they may know theſe things the better, ye ſhal call vpon them to heare Sermons, and chiefly yee ſhall prouide, that they may learne the Creed, the Lords prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may bee vertuouſly brought vp to lead a godly and a Chriſtian life, remembring alwayes, that Baptiſme doth repreſent vnto vs our profeſsion, which is, to follow the example of our Sauiour Chriſt, and to be made like vnto him, that as hee died and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlineſſe of liuing.

¶ The Miniſter ſhall command that the children be brought to the Biſhop to be confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the faith, the Lords prayer, and the ten Commandements, and be further inſtructed in the Catechiſme ſet foorth for that purpoſe, accordingly as it is there expreſſed.

¶ Of them that are to be baptized in priuate houſes in time of neceſsity, by the Miniſter of the Pariſh, or any other lawfull Miniſter that can be procured.

THe Paſtors and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of infants any longer then the Sunday, or other holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued.

And

And alſo they ſhall warne them, that without great cauſe and neceſſity, they procure not their children to bee baptized at home in their houſes. And when great need ſhall compell them ſo to do, then baptiſme ſhall be adminiſtred on this faſhion.

Firſt let the lawfull Miniſter and them that be preſent, call vpon God for his grace, and ſay the Lords praier, if the time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhal dip it in water, or powre water vpon it, ſaying theſe words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe. But yet neuertheleſſe, if the child, which is after this ſort baptized, do afterward liue, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelfe baptize that child, the Congregation may be certified of the true forme of Baptiſme by him priuately before vſed. Or if the child were baptized by any other lawfull Miniſter, that then the Miniſter of the Pariſh, where the child was borne or chriſtned, ſhall examine and try whether the child be lawfully baptized or no. In which caſe, if thoſe that bring any childe to the Church, do anſwere that the ſame child is already baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was the childe baptized?

Who was preſent when the child was baptized?

And becauſe ſome things eſſentiall to this Sacrament may happen to bee omitted through feare or haſte in ſuch times of extremity: therefore I demand further of you,

With what matter was the childe baptized?

With what words was the childe baptized?

Whether thinke you the childe to bee lawfully and perfectly baptized?

And if the Miniſter ſhall find by the anſweres of ſuch as bring the childe, that all things were done as they ought to be: then ſhall not hee chriſten the Child againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus,

I certifie

I Certifie you, that in this caſe all is well done, and according vnto due order, concerning the baptizing of this child, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in Baptiſme, receiued into the number of the children of God, and heires of euerlaſting life. For our Lord Ieſus Chriſt doth not deny his grace and mercy to ſuch infants, but muſt louingly doth call them vnto him, as the holy Goſpel doth witneſſe to our comfort on this wiſe.

AT a certaine time they brought children vnto Chriſt, that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Ieſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verely I ſay vnto you, whoſoeuer doeth not receiue the kingdome of God as a little childe, hee ſhall not enter therein. And when hee had taken them vp in his armes, hee put his hands vpon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.

FRiends, you heare in this Goſpel the words of our Sauiour Chriſt, that hee commanded the children to bee brought vnto him, how hee blamed thoſe that would haue kept them from him, how hee exhorted all men to follow their innocencie. Yee perceiue how by his outward geſture and deed hee declared his good will towards them: for hee embraced them in his armes, hee laid his hands vpon them and bleſſed them. Doubt yee not therefore, but earneſtly beleeue, that he hath likewiſe fauourably receiued this preſent infant, that hee hath embraced him with the armes of his mercy, that hee hath giuen vnto him the bleſsing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore wee being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Ieſus Chriſt towards this infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the praier which the Lord himſelfe taught, and in declaration of our faith, let vs recite the Articles contained in our Creed.

¶ *Here*

¶ Here the Miniſter with the Godfathers and Godmothers ſhall ſay,

Our Father which art in heauen, &c.

¶ Then ſhall the Prieſt demaund the Name of the childe: which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

A. I forſake them all.

M. Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father Almighty, Maker of heauen and earth? And in Ieſus Chriſt his only begotten Son our Lord? and that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence hee ſhall come againe at the end of the world to iudge the quicke and the dead? And doe you in his name beleeue in the holy Ghoſt; the holy Catholike Church, the Communion of Saints, the remiſsion of ſinnes, reſurrection, and euerlaſting life after death?

Anſw. All this I ſtedfaſtly beleeue.

¶ Let vs pray.

ALmighty and euerlaſting God, heauenly Father, we giue thee humble thanks, for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this infant, that he being borne againe, and being made heire of euerlaſting ſaluation, through our Lord Ieſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lord Ieſus Chriſt thy Sonne, who liueth and reigneth with thee in the vnity of the ſame holy Spirit euerlaſtingly. Amen.

¶ Then

¶ *Then ſhall the Miniſter make this Exhortation to the Godfathers and Godmothers.*

FOraſmuch as this childe hath promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duetie, to ſee that this infant be taught, ſo ſoone as hee ſhall bee able to learne, what a ſolemne vow, promiſe, and profeſſion hee hath made by you. And that he may know theſe things the better, yee ſhall call vpon him to heare Sermons, and chiefly you ſhall prouide that he may learne the Creed, the Lords prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that this childe may bee vertuouſly brought vp, to leade a godly and a Chriſtian life, remembring alway that Baptiſme doth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, and be made like vnto him, that as hee died and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlineſſe of liuing:

And ſo foorth, as in publike Baptiſme.

¶ *But if they which bring the infants to the Church, doe make ſuch vncertaine anſwers to the Prieſts queſtions, as that it cannot appeare that the childe was baptized with water*, In the Name of the Father, and of the Sonne, and of the holy Ghoſt, (*which are eſſentiall parts of Baptiſme*) *then let the Prieſt baptize it in forme aboue written, concerning publike Baptiſme, ſauing that at the dipping of the child in the Font, he ſhall vſe this forme of words.*

If thou be not already baptized, N. I baptize thee In the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechiſme following.

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receiue it (according to S. Pauls doctrine, who teacheth, that all things ſhould bee done in the Church, to the edification of the ſame) it is thought good that none hereafter ſhall be confirmed, but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to be obſerued for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their own mouth, and with their own conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of God, they will euermore endeuour themſelues faithfully to obſerue and keepe ſuch things, as they by their owne mouth and confeſſion haue aſſented vnto.

Secondly, foraſmuch as Confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer, they may receiue ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the deuill, it is moſt meet to bee miniſtred when children come to that age, that partly by the frailtie of their own fleſh, partly by the aſſaults of the world and the deuill, they begin to bee in danger to fall into ſundry kinds of ſinne.

Thirdly for that it is agreeable with the vſage of the Church in times paſt, whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God.

And that no man ſhall thinke that any detriment ſhall

ſhall come to children by deferring of their Confirmation, he ſhall know for truth, that it is certaine by Gods Word, that children being baptized, haue all things neceſſary for their ſaluation, and be undoubtedly ſaued.

¶ A Catechiſme, that is to ſay, An inſtruction to be learned of euery Childe, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHat is your name?

Anſwere. N. or M.

Q. Who gaue you this name?

A. My Godfathers and Godmothers, in my Baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the kingdome of heauen.

Q. What did your Godfathers and Godmothers then for you?

A. They did promiſe and vow three things in my name. Firſt, that I ſhould forſake the deuill and all his works, the pomps and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keepe Gods holy Will and Commandements, and walke in the ſame all the dayes of my life.

Q. Doeſt thou not think that thou art bound to beleeue, and to do as they haue promiſed for thee?

A. Yes verily, and by Gods help ſo I will. And I heartily thanke our heauenly Father, that he hath called me to this ſtate of ſaluation, thorow Ieſus Chriſt our Sauiour, and I pray God to giue me his grace, that I may continue in the ſame unto my liues end.

Q. Rehearſe the Articles of thy beliefe.

Anſwere.

I Beleeue in God the Father Almighty, Maker of heauen and earth. And in Ieſus Chriſt his only Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Mary, ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day hee roſe againe

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from the dead, he aſcended into heauen, and ſitteth at the right hand of God the Father Almightie: from thence he ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt; the holy Catholike Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the bodie, and the life euerlaſting. Amen.

Q. What doeſt thou chiefly learne in theſe Articles of thy beliefe?

A. Firſt, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Q. You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keepe Gods Commandements. Tell mee how many there bee?

A. Tenne.

Q. Which be they?

Anſwere.

THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

1 Thou ſhalt haue none other Gods but me.

2 Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them: for I the Lord thy God am a iealous God, and viſite the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhew mercy vnto thouſands in them that loue me, and keepe my Commandements.

3 Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

4 Remember that thou keepe holy the Sabbath day. Sixe daies ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the Sabbath of the Lord thy God: in it thou ſhalt doe no manner of work, thou and thy ſonne, and thy daughter, thy man-ſeruant, and thy maide-ſeruant, thy cattell, and the ſtranger that is within

within thy gates: For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God gineth thee.

6 Thou ſhalt doe no murther.

7 Thou ſhalt not commit adultery.

8 Thou ſhalt not ſteale.

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

10 Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his.

Queſtion.

What doſt thou chiefly learne by theſe Commandements? *Anſwere.*

I learne two things: my duty towards God, and my duetie towards my neighbour.

Q. What is thy duety towards God?

A. My duetie towards God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my ſoule, and with all my ſtrength: to worſhip him, to giue him thankes, to put my whole truſt in him, to call vpon him, to honour his holy Name and his Word: and to ſerue him truely all the dayes of my life.

Q. What is thy duety towards thy neighbour?

A. My duety towards my neighbour is, to loue him as my ſelfe, and to doe to all men, as I would they ſhould doe vnto me. To loue, honour, and ſuccour my father and mother. To honour and obey the King and his Miniſters. To ſubmit my ſelfe to all my Gouernours, Teachers, ſpirituall Paſtours, and Maſters. To order my ſelfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iuſt in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and ſtealing, and my tongue from euill ſpeaking, lying, and ſlandering. To keepe my body in temperance, ſobernesſe, and chaſtitie. Not to couet nor deſire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that ſtate of life vnto the which it ſhall pleaſe God to call me.

Q. My

Q. My good childe, know this, that thou art not able to doe theſe things of thy ſelfe, nor to walke in the Commandements of God, and to ſerue him without his ſpeciall grace, which thou muſt learne at all times to call for by diligent paryer. Let me heare therefore if thou canſt ſay the Lords prayer.

Anſwere.

OVr Father which art in heauen, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwere.

I deſire my Lord God our heauenly Father, who is the giuer of all goodneſſe, to ſend his grace vnto me, and to all people, that we may worſhip him, ſerue him, and obey him as we ought to doe. And I pray vnto God, that hee will ſend vs all things that be needfull both for our ſoules and bodies, and that hee will be mercifull vnto vs, and forgiue vs our ſinnes, and that it will pleaſe him to ſaue and defend vs in all dangers ghoſtly & bodily, and that he will keepe vs from all ſinne and wickedneſſe, and from our ghoſtly enemy, and from euerlaſting death. And this I truſt he will do of his mercy and goodneſſe, through our Lord Ieſus Chriſt. And therefore I ſay; Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

A. Two onely, as generally neceſſary to ſaluation, that is to ſay, Baptiſme, and the Supper of the Lord.

Q. What meaneſt thou by this word *Sacrament*?

A. I meane an outward and viſible ſigne, of an inward and ſpirituall grace, giuen vnto vs, ordained by Chriſt himſelfe, as a meanes whereby we receiue the ſame, and a pledge to aſſure vs thereof.

Q. How many parts be there in a Sacrament?

A. Two; the outward viſible ſigne, and the inward ſpirituall grace.

Q. What

Q. What is the outward viſible ſigne, or forme in Baptiſme?

A. Water, wherein the perſon baptized is dipped or ſprinkled with it, *in the Name of the Father, and of the Sonne and of the holy Ghoſt.*

Q. What is the inward and ſpirituall grace?

A. A death vnto ſin, and a new birth vnto righteouſneſſe: For being by nature borne in ſin, and the children of wrath, we are hereby made the children of grace.

Q. What is required of perſons to be baptized?

A. Repentance, whereby they forſake ſin: and faith, whereby they ſtedfaſtly beleeue the promiſes of God, made to them in that Sacrament.

Q. Why then are Infants baptized, when by reaſon of their tender age they cannot performe them?

A. Yes: they doe performe them by their ſureties, who promiſe and vow them both in their names: which when they come to age, themſelues are bound to performe.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continuall remembrance of the Sacrifice of the death of Chriſt, and the benefits which we receiue thereby.

Q. What is the outward part or ſigne of the Lords Supper?

A. Bread and wine, which the Lord hath commanded to be receiued.

Q. What is the inward part, or thing ſignified?

A. The Body and Blood of Chriſt, which are verily and indeed taken and receiued of the faithfull in the Lords Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The ſtrengthening and refreſhing of our ſoules, by the Body and Blood of Chriſt, as our bodies are by the bread and wine.

Q. What is required of them which come to the Lords Supper?

A. To examine themſelues, whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to lead a new life, haue a liuely faith in Gods mercie through Chriſt, with a thankefull remembrance of his death, and be in charitie with all men.

¶ So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the tenne Commaundements, and also can answere to such questions of this short Catechisme as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be their Godfather, or Godmother, that euery childe may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

¶ CONFIRMATION, or laying on of hands.

Minister.

OVr helpe is in the Name of the Lord.

Answere.

Which made heauen and earth.

Minister.

Blessed be the Name of the Lord.

Answer. Henceforth world without end.

Minister. Lord heare our prayers.

Answer. And let our cry come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, wee beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisedome and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe seuerally, saying,

DEfend, O Lord, this childe with thy heauenly grace, that hee may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say,

¶ Let vs pray.

ALmighty and euerliuing God, which makest vs both to will and to doe those things that be good

good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee for these children, vpon whom (after the example of the holy Apostles) we haue laid our hands, to certifie them (by this signe) of thy fauour, and gracious goodnes toward them: let thy fatherly hand, we beseech thee, euer bee ouer them: let thy holy Spirit euer bee with them, and so lead them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee, and the holy Ghost liueth and reigneth one God world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus,

THe blessing of God Almightie, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery parish, or some other at his appointment, shall diligently vpon Sundayes and Holidayes, halfe an houre before Euen song, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, and as he shall think conuenient, in some part of this Catechisme.

And all fathers, mothers, masters, and dames shal cause their children, seruants, and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare and be ordered by the Curat, vntill such time that they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

And there shall none bee admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

¶ The

¶ THE FORME OF SOlemnization of Matrimony.

FIrst the Banes must be asked three seuerall sundayes or holy dayes in the time of Seruice, the people being present, after the accustomed manner.

And if the persons that should be married, dwell in diuers parishes, the Banes must be asked in both parishes: and the Curate of the one parish shall not solemnize Matrimony betwixt them, without a certificate of the Banes being thrice asked, from the Curate of the other parish.

At the day appointed for solemnization of Matrimony, the persons to bee married shall come into the body of the Church, with their friends and neighbours, and there the priest shall say thus,

DEarely beloued friends, we are gathered together here, in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that hee wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnaduisedly, lightly or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that haue no vnderstanding, but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordained: One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly it was ordained for a remedie against sinne, and to auoide fornication, that such persons as haue not the gift of continency might marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall society, help, and comfort that the one ought to haue of the other, both in prosperity, and aduersity,

aduersitie: into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully bee ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ *And also speaking vnto the persons that shall be married, hee shall say,*

I Require and charge you, (as you will answere at the dreadfull day of Iudgement, when the secrets of all hearts shalbe disclosed) that if either of you doe know any impediment why ye may not be lawfully ioyned together in Matrimonie, that yee confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods Word doeth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ *At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be maried doe sustaine, to proue his allegation: then the solemnization must be deferred vnto such time as the truth be tried. If no impediment be alledged, then shall the Curate say vnto the man,*

WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou loue her, comfort her, honour and keepe her in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

¶ *The man shall answere,*

I will.

¶ *Then shall the Minister say to the woman,*

WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serue him, loue, honour and keep him in sickneſſe and in health? and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

¶ *The woman shall answere,*

I will.

¶ *Then ſhall the Miniſter ſay,*

Who giueth this woman to be married to this man?

¶ *And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying,*

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſſe, and in health, to loue, and to cheriſh, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands, and the woman taking again the man by the right hand, ſhall ſay,*

I N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſſe, and in health, to loue, cheriſh, and to obey, till death vs depart, according to Gods holy Ordinance: and thereto I giue thee my troth.

¶ *Then ſhall they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the book, with the accuſtomed duty to the Miniſter and Clerk. And the Miniſter taking the Ring, ſhall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Miniſter, ſhall ſay,*

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ *Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay,*

¶ Let vs pray.

O Eternall God, Creatour and preſeruer of all mankinde, giuer of all ſpirituall grace, the author of euerlaſting life, ſend thy bleſſing vpon theſe thy ſeruants, this man and this woman, whom we bleſſe in thy Name, that as Iſaac and Rebecca liued faithfully together, ſo theſe perſons may ſurely performe and keepe the vow and couenant betwixt them made, (whereof this Ring giuen and re-

ceiued,

ceiued, is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest ioyne their right hands together, and say,*

Those whom God hath ioyned together, let no man put asunder.

¶ *Then shal the Minister speak vnto the people.*

FOrasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company; and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a ring, and by ioyning of hands: I pronounce that they be man and wife together, In the Name of the Father, of the Sonne, and of the holy Ghost. Amen.

¶ *And the Minister shall adde this blessing.*

GOd the Father, God the Sonne, God the holy Ghost, blesse, preserue and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ *Then the Minister or Clerks, going to the Lordes Table, shall say or sing this Psalme following.*

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: vpon the walles of thy house.

Thy children like the Oliue branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Ierusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this Psalme.

Deus misereatur. Psal. 67.

GOd bee mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and bee mercifull vnto vs.

That thy way may be knowne vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say,*

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy hand maid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a tower of strength.

Answere.

From the face of their enemie.

Minister.

O Lord

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sow the seed of eternall life in their mindes, that whatsoeuer in thy holy Word they shall profitably learne, they may indeede fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants: that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ *This prayer next following shall bee omitted, where the woman is past childe birth.*

O Mercifull Lord, and heauenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honesty, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man, (created after thine owne image and similitude) woman should take her beginning; and knitting them together didst teach, that it should neuer bee lawfull to put asunder those, whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent mysterie, that in it is signified and represented the spirituall mariage & vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy Word (as Christ did loue his Spouse the Church, who gaue himselfe for it, louing and cherishing it, euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebekah, faithfull and obedient as Sara, and in all quiet-

band as Rachel, wise as Rebekah, faithfull and obedient as Sarah, and in all quietnesse, sobriety, and peace, bee a follower of holy and godly matrons. O Lord blesse them both, and graut them to inherite thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister say,

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage, powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel, shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared according to holy Scripture. Or if there bee no Sermon, the Minister shall reade this that followeth.

ALl ye which be maried, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doth say, as touching the duty of husbands towards their wiues, and wiues towards their husbands.

S. Paul in his Epistle to the Ephesians, the fifth Chapter, doth giue this commandement to all married men: Ye husbands loue your wines, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blameleſſe. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wife, and they two shall be one flesh. This mystery is great, but I speak of Christ, and of the Congregation. Nenertheleſſe, let euery one of you so loue his owne wife, euen as himselfe.

Likewise

Likewiſe the ſame S. Paul writing to the Coloſſians, ſpeaketh thus to all men that be married; Ye men loue your wiues, and be not bitter vnto them.

Heare alſo what S. Peter the Apoſtle of Chriſt, which was himſelfe a married man, ſaith vnto them that are married: Yee husbands dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker veſſell, and as heires together of the grace of life, ſo that your prayers be not hindred.

Hitherto ye haue heard the duty of the husband toward the wife: now likewiſe ye wiues heare and learne your duties toward your husbands, euen as it is plainely ſet forth in holy Scripture.

S. Paul in the forenamed Epiſtle to the Epheſians, teacheth you thus: Ye women, ſubmit your ſelues vnto your owne husbands, as vnto the Lord: for the husband is the wiues head, euen as Chriſt is the head of the Church, and he is alſo the Sauiour of the whole body. Therefore as the Church or Congregation is ſubiect vnto Chriſt, ſo likewiſe let the wiues alſo be in ſubiection vnto their owne husbands in all things. And againe he ſaith, Let the wife reuerence her husband. And in his Epiſtle to the Coloſsians, S. Paul giueth you this ſhort leſſon: Ye wiues ſubmit your ſelues vnto your owne husbands, as it is conuenient in the Lord.

S. Peter alſo doth inſtruct you very godly, thus ſaying, Let wiues be ſubiect to their own husbands, ſo that if any obey not the Word, they may bee wonne without the Word, by the conuerſation of the wiues, while they behold your chaſte conuerſation coupled with feare. Whoſe apparell let it not be outward with braided haire, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, ſo that the ſpirit bee milde and quiet, which is a precious thing in the ſight of God. For after this maner (in the old time) did the holy women which truſted in God, apparell themſelues, being ſubiect to their owne husbands, as Sara obeyed Abraham, calling him lord, whoſe daughters ye are made doing well, and not being diſmayed with any feare.

¶ *The new married perſons, the ſame day of their marriage, muſt receiue the holy Communion.*

¶ THE ORDER FOR THE visitation of the ſicke.

¶ The Prieſt entring into the ſicke perſons houſe, ſhall ſay,

Peace bee to this houſe, and to all that dwell in it.

¶ When he commeth into the ſicke perſons preſence, he ſhall ſay, kneeling downe,

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and bee not angry with vs for euer.

Lord haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.
And lead vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruant.

Anſwere.

Which putteth his truſt in thee.

Miniſter.

Send him helpe from thy holy place.

Anſwere.

And euermore mightily defend him.

Miniſter.

Let the enemy haue no aduantage of him.

Anſwere.

Nor the wicked approach to hurt him.

Miniſter.

Be vnto him, O Lord, a ſtrong tower.

Anſwere.

From the face of his enemy.

Miniſter.

O Lord, heare our prayers.

Anſwere.

And let our cry come vnto thee.

Miniſter.

The visitation of the sicke.

Minister.

O Lord looke downe from heauen, behold, visite, and relieue this thy seruant: Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

HEare vs almighty and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant, which is grieued with sicknesse: visit him, O Lord, as thou didst visit Peters wiues mother, and the captaines seruant: So visit and restore to this sicke person his former health (if it bee thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sickenesse. Wherefore whatsoeuer your sickenesse is, know you certainely that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it bee to try your patience for the example of other, and that your faith may bee found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicity, or else it bee sent vnto you, to correct and amend in you whatsoeuer doth offend the eyes of your heauenly Father: know ye certainely, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christ his sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery son which he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall wee not now much rather be obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs after their owne pleasure: but he doth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently, and with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersity it shall please his gracious goodnesse to visit vs. And there should be no greater comfort to Christian persons, then to bee made like vnto Christ by suffering patiently aduersities, troubles, and sicknesses. For hee himselfe went not vp to ioy, but first he suffered paine, he entred not into his glory, before he was crucified. So truly our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life, is gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the Name of God to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life there is account to bee giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heauenly Fathers hand for Christs sake, and not bee accused and condemned in that fearefull Iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

Doest thou beleeue in God the Father Almighty, Maker of heauen and earth? &c. As it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if hee haue offended other, to aske them forgiuenesse: and where hee hath done iniury or wrong to any man, that hee make amends to the vtmost of his power. And if he haue not afore disposed his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must bee oft admonished, that they set an order for their temporall goods and lands, when they be in health.

These words before rehearsed, may be said before the Minister begin his prayer, as hee shall see cause.

The Minister may not forget nor omit to moue the sicke person (and that most earnestly) to liberality towards the poore.

Here shall the sicke person make a speciall confession, if hee feele his conscience troubled with any weighty matter. After which confession the Minister shall absolue him after this sort.

OVr Lord Iesus Christ, who hath left power to his Church to absolue all sinners, which truely repent, and beleeue in him, of his great mercy forgiue thee thine offences: & by his authority committed to me, I absolue thee from all thy sinnes: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *And then shall the Minister say this Collect following.*

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath beene decayed by the

the fraud and malice of the deuill, or by his owne carnall will and frailenesse, preserue and continue this sick member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And for as much as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Sonne Iesus Christ. Amen.

¶ *Then shall the Minister say this Psalme.*

In te, Domine, speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid mee and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying; God hath forsaken him; persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patienly abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeake of thy righteouſneſſe and ſaluation: for I know no end thereof.

I will goe foorth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

Thou (O God) haſt taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forſake me not, O God, in mine old age, when I am gray-headed: vntill I haue ſhewed thy ſtrength vnto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſſe (O God) is very high, and great things are they that thou haſt done: O God, who is like vnto thee?

O what great troubles and aduerſities haſt thou ſhewed mee! and yet didſt thou turne and refreſh me: yea, and broughteſt me from the deepe of the earth againe.

Thou haſt brought mee to great honour: and comforted me on euery ſide.

Therefore will I praiſe thee and thy faithfulneſſe (O God) playing vpon an inſtrument of muſicke: vnto thee will I ſing vpon the harpe, O thou holy One of Iſrael.

My lips will be faine when I ſing vnto thee: and ſo will my ſoule whom thou haſt deliuered.

My tongue alſo ſhall talke of thy righteouſneſſe all the day long: for they are confounded and brought vnto ſhame that ſeeke to doe me euill.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Adding this.

O Sauiour of the world, ſaue vs, which by thy croſſe and precious blood haſt redeemed vs, helpe vs, we beſeech thee, O God.

¶ Then ſhall the Miniſter ſay,

THe Almighty Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man,

man, in whom, and through whom thou mayeſt receiue health and ſaluation, but onely the Name of our Lord Ieſus Chriſt. Amen.

¶ THE COMMVNION OF THE SICKE.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may bee alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their pariſhioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to bee vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then hee muſt giue knowledge ouer night, or elſe early in the morning to the Curate: ſignifying alſo how many be appointed to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the communion with the ſicke perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmighty euerliuing God, Maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: we beſeech thee to haue mercy vpon this thy ſeruant viſited with thine hand, and to grant that he may take his ſickneſſe patiently, and recouer his bodily health, (if it bee thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Ieſus Chriſt our Lord. Amen.

The

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: yea, and hee ſcourgeth euery ſonne whom he receiueth.

The Goſpel.

VErely, verely I ſay vnto you, Hee that heareth my Word, and beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life.

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.*

But if a man either by reaſon of extremitie of ſickneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment doe not receiue the Sacrament of Chriſts body and blood; then the Curate ſhall inſtruct him, that if he doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giuing him heartie thankes therefore, hee doeth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although he do not receiue the Sacrament with his mouth.

When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition ſhall cut off the forme of the viſitation at the Pſalme (In thee, O Lord haue I put my truſt) *and goe ſtraight to the Communion.*

In the time of plague, ſweat, or ſuch other like contagious times of ſikneſſes, or diſeaſes, when none of the pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may onely communicate with him.

¶ THE

¶ THE ORDER FOR THE buriall of the dead.

¶ The Prieſt metting the corpes at the Church ſtile, ſhall ſay, or elſe the Prieſt and Clerkes ſhall ſing, and ſo goe either into the Church, or towards the graue.

I Am the reſurrection and the life (ſaith the Lord.) He that beleeueth in me, yea, though he were dead, yet ſhall he liue. And whoſoeuer liueth and beleeueth in mee, ſhall not die for euer. *Iohn.* 11.

I Know that my Redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall behold him, not with other, but with theſe ſame eyes. *Iob.* 19.

WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the name of the Lord. 1. *Tim.* 6. *Iob* 1.

¶ When they come to the graue, while the corpes is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerkes ſhall ſing.

MAn that is borne of a woman, hath but a ſhort time to liue, and is full of miſery. He commeth vp, and is cut downe like a flower, he fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the midſt of life we be in death: of whom may wee ſeeke for ſuccour but of thee, O Lord, which for our ſinnes art iuſtly diſpleaſed? Yet O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: but ſpare vs Lord moſt holy, O God moſt mighty, O holy and mercifull Sauiour, thou moſt worthy Iudge eternall, ſuffer vs not at our laſt houre for any paines of death to fall from thee. *Iob* 14.

¶ Then while the earth ſhall be caſt vpon the body by ſome ſtanding by, the Prieſt ſhall ſay,

FOraſmuch as it hath pleaſed Almighty God of his great mercy, to take vnto himſelfe the ſoule

of

of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ *Then shall be said or sung,*

I Heard a voice from heauen, saying vnto mee, Write, From hencefoorth blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from ther labours. *Apoc.* 14.

¶ *Then shall follow this Lesson taken out of the* 15. *Chapter to the Corinthians, the first Epistle.*

CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then cometh the end, when hee hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authority and power. For hee must reigne, till he haue put all his enemies vnder his feet. The last enemy that shall bee destroyed, is death. For hee hath put all things vnder his feete. But when hee saith, All things are put vnder him, it is manifest that hee is excepted that hath put all things vnder him. When all things are subdued vnto him, then shall the Son also himselfe be subiect vnto him that put all things vnder him, that God may bee all in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die daily. That I haue fought with beasts at Ephesus after the manner of men, what aduantageth it me, if the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Be not yee deceiued, euill words corrupt good manners. Awake truely out of sleepe, and sin not. For some haue not the knowledge of God, I speak this to your shame.

But

man will say, How arise the dead? With what bo-dy shall they come? Thou foole, that which thou sowest is not quickened, except it die. And what sowest thou? Thou sowest not that body that shall bee, but bare corne, as of wheat or some other: but God giueth it a body at his pleasure, to euery seed his owne body. All flesh is not one manner of flesh, but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Stars; for one Star differeth from another in glory: So is the resurrection of the dead. It is sowne in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickning spirit. Howbeit that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy: The second man is the Lord from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy: so shall we beare the image of the heauenly. This say I, brethren, that flesh and blood cannot inherit the Kingdome of God, neither doth corruption inherit incorruption. Behold I shew you a mystery, we shall not all sleepe, but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last Trumpe. For the Trumpe shall blow, and the dead shall rise incorruptible, and we shall bee changed. For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written: Death is swallowed vp into victory. Death, where is thy sting? Hell, where is thy victory? the sting of death is sin, and the strength of

sin

ſin is the Law. But thanks be vnto God, which hath giuen vs victory through our Lord Ieſus Chriſt. Therefore, my deare brethren, be ye ſtedfaſt and vnmoueable, alwayes rich in the work of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

¶ The Leſſon ended, the Prieſt ſhall ſay,

Lord haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.
And lead vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Prieſt.

ALmighty God, with whom doe liue the ſpirits of them that depart hence in the Lord, and in whom the ſoules of them that be elected, after they be deliuered from the burden of the fleſh, be in ioy and felicity: we giue thee hearty thankes, for that it hath pleaſed thee to deliuer this N. our brother out of the miſeries of this ſinfull world, beſeeching thee that it may pleaſe thee of thy gracious goodneſſe ſhortly to accompliſh the number of thine Elect, and to haſten thy Kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect conſummation and bliſſe, both in body and ſoule, in thy eternall and euerlaſting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Ieſus Chriſt, who is the reſurrection and the life, in whom whoſoeuer beleeueth, ſhall liue, though hee die: and whoſoeuer liueth and beleeueth in him, ſhal not die eternally: who alſo taught vs by his holy Apoſtle Paul, not to be ſorry as men without hope, for them that ſleep in him: We meekly beſeech thee (O Father) to raiſe vs from the death of ſin, vnto the life of righteouſnes, that when we ſhall depart this life, we may reſt in him, as our hope is this our brother doth, and that at the generall reſurrection in the laſt day, we may be found acceptable in thy ſight, and receiue that bleſſing which thy welbeloued Son ſhall then pronounce to all that loue and feare thee, ſaying, Come ye bleſſed children of my Father, receiue the Kingdome prepared for you

from

from the beginning of the world. Grant this wee beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

¶ The thankesgiuing of women after *Childe-birth, commonly called, The Churching of women.*

¶ The woman shall come into the Church, and there shall kneele down in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

FOrasmuch as it hath pleased Almighty God of his goodnesse to giue you safe delinerance, and hath preserued you in the great danger of Childbirth: ye shall therefore giue harty thankes vnto God, and pray.

¶ Then shall the Priest say this Psalme.

I Haue lifted vp mine eyes vnto the hils: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be mooued: and he that keepeth thee, will not sleepe.

Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out, and thy comming in: from this time foorth for euermore.

Glory be to the, &c.

As it was in the, &c.

Lord haue mercy vpon vs,

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Minister.

Be thou to her a strong tower.

Answere.

From the face of her enemy.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant, from the great paine and perill of childbirth: grant we beseech thee most mercifull Father, that she through thy helpe, may both faithfully liue, and walk in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come, thorow Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thankes, must offer accustomed offerings. And if there be a Communion, it is conuenient that shee receiue the holy Communion.

¶ A Commination against Sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall bee said after the accustomed manner; which ended, the Priest shall goe into the Pulpit, and say thus,

BRethren, in the Primitiue Church, there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might

might be saued in the day of the Lord: and that others admonished by their example, might be the more afraid to offend.

In the stead whereof, vntill the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time, (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture: and that yee should answere to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answere and say, Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Cursed is he that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is he that maketh the blinde to goe out of his way.

Answere.

Amen.

Minister.

Cursed is he that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Cursed is hee that smiteth his neighbour secretly,

Answere.

Answere.

Amen.

Minister.

Cursed is hee that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

NOw seeing that all they be accursed, (as the Prophet Dauid beareth witnesse) which doe erre and goe astray from the Commandements of God, let vs (remembring the dreadfull Iudgement hanging ouer our heads, and being alwaies at hand) returne vnto our Lord God with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring foorth worthy fruits of penance. For now is the axe put vnto the root of the trees, so that euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, snares, fire and brimstone, storme and tempest, this shall be their portion to drinke. For loe, the Lord is come out of his place to visite the wickednesse of such as dwell vpon the earth. But who may abide the day of his comming? who shall bee able to endure when he appeareth? his fan is in his hand, and he will purge

his

his floore, and gather his wheat into the barne: but hee will burne the chaffe with vnquenchable fire.

The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauelling with childe, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornnesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. Then shall they call vpon mee, saith the Lord, but I will not heare: they shall seeke mee early, but they shall not finde mee: and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall bee shut, and too late to cry for mercy, when it is the time of Iustice. O terrible voice of most iust Iudgement which shall bee pronounced vpon them, when it shall bee said vnto them, Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his Angels.

Therefore brethren, Take wee heed betime, while the day of saluation lasteth: for the night commeth when none can worke. But let vs while wee haue the light, beleeue in the light, and walke as the children of the light, that we be not cast into the vtter darkenesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pity promiseth vs forgiuenesse of that which is past, if (with a whole mind and true heart) wee returne vnto him. For though our sinnes bee as red as skarlet, they shall bee as white as snow, and though they be like purple, yet shall they bee as white as wooll. Turne you cleane saith the Lord, from all your wickednesse, and your sinne shall not be your destruction. Cast away from you all your vngodlinesse that yee haue done: make you new hearts, and a new spirit. Wherefore will yee die (O yee house of Israel) seeing that I haue no pleasure in the death of him that dieth,

dieth, ſaith the Lord God? Turne you then, and ye ſhall liue. Although we haue ſinned, yet haue we an Aduocate with the Father, Ieſus Chriſt the righteous, and he it is that obtaineth grace for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſſe. Let vs therefore returne vnto him who is the mercifull receiuer of all true penitent ſinners, aſſuring our ſelues that he is ready to receiue vs, and moſt willing to pardon vs, if wee come vnto him with faithfull repentance, if we will ſubmit our ſelues vnto him, and from henceforth walke in his wayes, if we will take his eaſie yoke, and light burden vpon vs, to follow him in lowlineſſe, patience, and charitie, and be ordered by the gouernance of his holy Spirit, ſeeking alwayes his glory, and ſeruing him duely in our vocation with thankeſgiuing. This if we doe, Chriſt will deliuer vs from the curſe of the Law, and from the extreame malediction, which ſhall light vpon them that ſhall be ſet on the left hand, and he will ſet vs on his right hand, and giue vs the bleſſed benediction of his Father, commanding vs to take poſſeſſion of his glorious kingdome, vnto the which hee vouchſafe to bring vs all, for his infinite mercie. Amen.

¶ Then ſhall they all kneele vpon their knees: and the Prieſt and Clerkes kneeling (where they are accuſtomed to ſay the Letany) ſhall ſay this Pſalme.

Miſerere mei, Deus. Pſal. 51.

HAue mercy vpon me, O God, after thy great goodneſſe: according to the multitude of thy mercies doe away mine offences.

Waſh mee throughly from my wickedneſſe: and cleanſe me from my ſinne.

For I acknowledge my faults: and my ſinne is euer before mee.

Againſt thee onely haue I ſinned, and done this euill in thy ſight: that thou mighteſt be iuſtified in thy ſaying, and cleare when thou art iudged.

Behold, I was ſhapen in wickedneſſe: and in ſin hath my mother conceiued me.

But loe, thou requireſt truth in the inward parts: and ſhalt make me to vnderſtand wiſdome ſecretly.

Thou ſhalt purge mee with hyſſop, and I ſhall be cleane: thou ſhalt waſh mee, and I ſhall be whiter then ſnow.

Thou ſhalt make me heare of ioy and gladneſſe that the bones which thou haſt broken may reioyce.

Turne thy face from my ſinnes: and put out all my miſdeeds.

Make mee a cleane heart (O God:) and renew a right ſpirit within me.

Caſt mee not away from thy preſence: and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhall be conuerted vnto thee.

Deliuer mee from, blood guiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

Thou ſhalt open my lippes, (O Lord:) my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I giue it thee: but thou delighteſt not in burnt offering.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O bee fauourable and gracious vnto Sion: build thou the walles of Hieruſalem.

Then ſhalt thou bee pleaſed with the ſacrifice of righteouſneſſe, with the burnt offerings and oblations: then ſhall they offer young bullockes vpon thine Altar.

Glory be to the Father, &c.
As it was in the beginning, &c.

Lord haue mercie vpon vs.
Chriſt haue mercie vpon vs.
Lord haue mercie vpon vs.

Our Father which art in heauen, &c.
And lead vs not into temptation.
Anſwer. But deliuer vs from euill. Amen.

Miniſter. O Lord ſaue thy ſeruants.
Anſwer. Which put their truſt in thee.
Miniſter. Send vnto them helpe from aboue.
Anſwer. And euermore mightily defend them.
Miniſter. Helpe vs, O God our Sauiour.
Anſwer. And for the glory of thy Names ſake deliuer vs, bee mercifull vnto vs ſinners, for thy Names ſake.

Miniſter.

Minister. O Lord heare our prayer.

Answer. And let our cry come vnto thee.

Minister.

¶ Let vs pray.

O Lord, we beseech thee, mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they whose consciences by sinne are accused, by thy mercifull pardon may be absolued, through Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinnes. Thy propertie is to haue mercy, to thee onely it appertaineth to forgiue sinnes: spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants which be vile earth, and miserable sinners, but so turne thine ire from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TVrne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pittie. Thou spareſt, when we deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people good Lord: spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

¶ THE PSALMES OF DAVID.

Beatus vir. } { *Morning*
Psal. 1. } { *prayer.*

Lessed is the man that hath not walked in the counsell of the vngodly, nor stood in the way of sinners: and hath not sate in the seat of the scornefull.

2 But his delight is in the Law of the Lord: and in his Law will hee exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring foorth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doth, it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe, which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not bee able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the rulers take counsell together: against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet

6 Yet haue I ſet my King: vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath ſaid vnto mee: Thou art my Sonne, this day haue I begotten thee.

8 Deſire of me, and I ſhall giue thee the heathen for thine inheritance: and the vttermoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and breake them in pieces like a potters veſſell.

10 Be wiſe now therefore, O ye Kings: be learned, ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kiſſe the Sonne leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea but a little) bleſſed are all they that put their truſt in him.

Domine, quid? Pſal. 3.

LOrd, how are they increaſed that trouble mee: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoule: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter vp of my head.

4 I did call vpon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me downe and ſlept, and roſe vp againe: for the Lord ſuſtained me.

6 I will not be afraid for tenne thouſands of people: that haue ſet themſelues againſt me round about.

7 Vp Lord, and helpe me, O my God: for thou ſmiteſt all mine enemies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy bleſſing is vpon the people.

Cum inuocarem. Pſal. 4.

HEare me when I call, O God of my righteouſneſſe: for thou haſt ſet me at liberty when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O yee ſonnes of men, how long will ye blaſpheme mine honour: and haue ſuch pleaſure in vanitie, and ſeeke after leaſing?

3 Know this alſo, that the Lord hath choſen to him

himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shew vs any good?

7 Lord, lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnes in mine heart: since the time that their corne and wine and oile increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in safetie.

Verba mea auribus. Psal. 5.

PONder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voice of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood-thirstie and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce:

reioyce: they ſhall euer be giuing of thankes, becauſe thou defendeſt them, they that loue thy Name ſhall be ioyfull in thee.

13 For thou Lord, wilt giue thy bleſsing vnto the righteous: and with thy fauourable kindneſſe wilt thou defend him as with a ſhield.

Domine, ne in furore. } { *Euening*
Pſal. 6. } { *prayer.*

O Lord rebuke mee not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Haue mercie vpon mee, O Lord, for I am weake: O Lord heale mee, for my bones are vexed.

3 My ſoule is alſo ſore troubled: but Lord, how long wilt thou puniſh me?

4 Turne thee, O Lord, and deliuer my ſoule: O ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groaning, euery night waſh I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away becauſe of all mine enemies.

8 Away from me, all ye that worke vanitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned backe, and put to ſhame ſuddenly.

Domine Deus meus. Pſal. 7.

O Lord my God, in thee haue I put my truſt: ſaue me from all them that perſecute me, and deliuer me.

2 Leſt he deuoure my ſoule like a lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing: or if there be any wickedneſſe in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cauſe is mine enemy.

5 Then let mine enemy perſecute my ſoule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the duſt.

6 Stand vp (O Lord) in thy wrath, and lift vp thy ſelfe: becauſe of the indignation of mine enemies, ariſe vp for me in the iudgement that thou haſt commanded.

7 And ſo ſhall the Congregation of the people come about thee: for their ſakes therfore lift vp thy ſelfe againe.

8 The Lord ſhall iudge the people, giue ſentence with me, O Lord: according to my righteouſneſſe, and according to the innocency that is in mee.

9 O let the wickedneſſe of the vngodly come to an end: but guide thou the iuſt.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preſerueth them that are true of heart.

12 God is a righteous Iudge, ſtrong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his ſword: he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death: hee ordaineth his arrowes againſt the perſecuters.

15 Behold, he trauelleth with miſchiefe: he hath conceiued ſorrow, and brought forth vngodlineſſe.

16 He hath grauen and digged vp a pit: and is fallen himſelfe into the deſtruction that hee made for other.

17 For his trauell ſhall come vpon his own head: and his wickedneſſe ſhall fall vpon his owne pate.

18 I will giue thankes vnto the Lord according to his righteouſneſſe: and will praiſe the Name of the Lord the moſt High.

Domine, Dominus. Pſal. 8.

O Lord our Gouernour, how excellent is thy Name in all the world: thou that haſt ſet thy glory aboue the heauens!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the auenger.

3 For I will conſider the heauens, euen the works of thy fingers: the Moone and the Starres which thou haſt ordained.

4 What is man that thou art mindfull of him: and the ſonne of man that thou viſiteſt him?

5 Thou

5 Thou madeſt him lower then the Angels: to crowne him with glory and worſhip.

6 Thou makeſt him to haue dominion of the workes of thy hands: and thou haſt put all things in ſubiection vnder his feet.

7 All ſheepe and oxen: yea, and the beaſts of the field.

8 The fowles of the aire, and the fiſhes of the ſea: and whatſoeuer walketh through the pathes of the ſeas.

9 O Lord our Gouernour: how excellent is thy Name in all the world!

Confitebor tibi. } { *Morning*
Pſal. 9. } { *prayer.*

I Will giue thankes vnto thee, O Lord, with my whole heart: I will ſpeake of all thy maruellous workes.

2 I will be glad and reioyce in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driuen backe: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right & my cauſe: thou art ſet in the throne that iudgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the vngodly: thou haſt put out their name for euer and euer.

6 O thou enemy, deſtructions are come to a perpetuall end: euen as the cities which thou haſt deſtroyed, their memoriall is periſhed with them.

7 But the Lord ſhall endure for euer: hee hath alſo prepared his ſeat for iudgement.

8 For he ſhall iudge the world in righteouſneſſe: and miniſter true iudgement vnto the people.

9 The Lord alſo will be a defence for the oppreſſed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee: for thou Lord haſt neuer failed them that ſeeke thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercie vpon me, O Lord, conſider the trouble

trouble which I ſuffer of them that hate me? thou that liſteſt me vp from the gates of death.

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will reioyce in thy ſaluation.

15 The heathen are ſunke downe in the pit that they made: in the ſame net which they hid priuily, is their foot taken.

16 The Lord is known to execute iudgement: the vngodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poore ſhall not alwayes be forgotten: the patient abiding of the meeke ſhall not periſh for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy ſight.

20 Put them in feare (O Lord:) that the heathen may know themſelues to be but men.

Vt quid Domine? Pſal. 10.

WHy ſtandeſt thou ſo far off (O Lord:) and hideſt thy face in the needfull time of trouble?

2 The vngodly for his owne luſt doth perſecute the poore: let them be taken in the craftie wilineſſe that they haue imagined.

3 For the vngodly hath made boaſt of his owne hearts deſire: and ſpeaketh good of the couetous whom God abhorreth.

4 The vngodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy iudgements are farre aboue out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall neuer be caſt downe: there ſhall no harme happen vnto me.

7 His mouth is full of curſing, deceit and fraud: vnder his tongue is vngodlineſſe and vanity.

8 Hee ſitteth lurking in the theeuiſh corners of the ſtreets: and priuily in his lurking dennes doth he murder the innocent, his eyes are ſet againſt the poore.

9 For he lieth waiting ſecretly, euen as a lion lurketh he in his den: that he may raviſh the poore.

10 He doth raviſh the poore: when hee getteth him into his net.

11 Hee falleth downe and humbleth himſelfe: that

that the congregation of the poore may fall into the hands of his captaines.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will neuer ſee it.

13 Ariſe (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God, careſt not for it?

15 Surely thou haſt ſeene it: for thou beholdeſt vngodlineſſe and wrong.

16 That thou mayeſt take the matter into thine hand: the poore committeth himſelfe vnto thee, for thou art the helper of the friendleſſe.

17 Breake thou the power of the vngodly and malicious: take away his vngodlineſſe, and thou ſhalt find none.

18 The Lord is King for euer and euer: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poore: thou prepareſt their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoule, that ſhee ſhould flee as a bird vnto the hill?

2 For lo, the vngodly bend their bow, and make ready their arrows within the quiuer: that they may priuily ſhoot at them which are true of heart.

3 For the foundations will be caſt downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords ſeat is in heauen.

5 His eyes conſider the poore: and his eye-lids tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly and him that delighteth in wickedneſſe, doth his ſoule abhorre.

7 Vpon the vngodly he ſhall raine ſnares, fire, and brimſtone, ſtorme and tempeſt: this ſhall bee their portion to drinke.

8 For the righteous Lord loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum

Saluum me fac. } { *Euening*
Pſal. 12. } { *prayer.*

HElpe mee Lord, for there is not one godly man left: for the faithfull are miniſhed from among the children of men.

2 They talke of vanity euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall root out all deceitfull lips: and the tongue that ſpeaketh proud things.

4 Which haue ſaid, With our tongue wee will preuaile: we are they that ought to ſpeake, who is Lord ouer vs?

5 Now for the comfortleſſe troubles ſake of the needy: and becauſe of the deepe ſighing of the poore.

6 I will vp (ſaith the Lord:) and will helpe euery one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: euen as the ſiluer which from the earth is tryed, and puzified ſeuen times in the fire.

8 Thou ſhalt keepe them, O Lord: thou ſhalt preſerue him from this generation for euer.

9 The vngodly walke on euery ſide: when they are exalted, the children of men are put to rebuke.

Vſque quo, Domine? Pſal. 13.

HOw long wilt thou forget me, (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long ſhall I ſeeke counſell in my ſoule, and be ſo vexed in my heart: how long ſhall mine enemies triumph ouer me?

3 Conſider and heare mee, O Lord my God: lighten mine eyes, that I ſleepe not in death.

4 Leſt mine enemy ſay, I haue preuailed againſt him: for if I be caſt downe, they that trouble mee will reioyce at it.

5 But my truſt is in thy mercy: and my heart is ioyfull in thy ſaluation.

6 I will ſing vnto the Lord, becauſe he hath dealt louingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

Dixit inſipiens. Pſal. 14.

THe foole hath ſaid in his heart: There is no God.

2 They

2 They are corrupt and become abominable in their doings: there is not one that doth good (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poison of aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappinesse is in their waies, and the way of peace haue they not knowne: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mock at the counsell of the poore: because hee putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine, quis habitabit? Psal. 15. — *Morning prayer.*

LOrd who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, or done euill to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not; though it were to his owne hinderance,

6 He

6 He that hath not giuen his money vpon vſurie: nor taken reward againſt the innocent.

7 Whoſo doth theſe things: ſhall neuer fall.

Conſerua me. Pſal. 16.

PReſerue me, O God: for in thee haue I put my truſt.

2 O my ſoule, thou haſt ſaid vnto the Lord: Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon ſuch as excell in vertue.

4 But they that runne after another god: ſhall haue great trouble.

5 Their drink offerings of blood will I not offer: neither make mention of their names within my lippes.

6 The Lord himſelfe is the portion of mine inheritance, & of my cup: thou ſhalt maintaine my lot.

7 The lot is fallen to me in a faire ground: yea, I haue a goodly heritage.

8 I will thank the Lord for giuing me warning: my reines alſo chaſten me in the night ſeaſon.

9 I haue ſet God alwayes before me: for hee is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leaue my ſoule in hell: neither ſhalt thou ſuffer thine holy One to ſee corruption.

12 Thou ſhalt ſhew me the path of life, in thy preſence is the fulneſſe of ioy: and at thy right hand there is pleaſure for euermore.

Exaudi, Domine, iuſtitiam. Pſal. 17.

HEare the right, O Lord, conſider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my ſentence come forth from thy preſence: and let thine eyes looke vpon the thing that is equall.

3 Thou haſt prooued and viſited mine heart in the night ſeaſon, thou haſt tryed me, and ſhalt find no wickednesſe in me: for I am vtterly purpoſed, that my mouth ſhall not offend.

4 Because of mens workes that are done againſt the words of thy lips: I haue kept me from the waies of the deſtroyer.

5 O hold thou vp my goings in thy pathes: that my footſteps ſlip not,

6 I haue

6 I haue called vpon thee, O God, for thou ſhalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy maruellous louing kindneſſe, thou that art the Sauiour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keepe mee as the apple of an eye: hide mee vnder the ſhadow of thy wings.

9 From the vngodly that trouble mee: mine enemies compaſſe me round about to take away my ſoule.

10 They are incloſed in their owne fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on euery ſide: turning their eyes downe to the ground.

12 Like as a lion that is greedie of his prey: and as it were a lions whelpe lurking in ſecret places.

13 Vp Lord, diſappoint him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men, I ſay, and from the euill world: which haue their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They haue children at their deſire: and leaue the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatisfied with it.

Diligam te. } { *Euening*
Pſal. 18. } { *prayer.*

I Will loue thee (O Lord) my ſtrength, the Lord is my ſtonie rocke and my defence: my Sauiour, my God, and my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge.

2 I will call vpon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrowes of death compaſſed me: and the ouerflowings of vngodlineſſe made me afraide.

4 The paines of hell came about me: the ſnares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So ſhall hee heare my voyce out of his holy

Temple

Temple: and my complaint ſhall come before him, it ſhall enter euen into his eares.

7 The earth trembled and quaked: the very foundations alſo of the hilles ſhooke and were remooued, becauſe he was wroth.

8 There went a ſmoke out of his preſence: and a conſuming fire out of his mouth, ſo that coales were kindled at it.

9 He bowed the heauens alſo and came downe: and it was darke vnder his feet.

10 He rode vpon the Cherubims, and did flie: he came flying vpon the wings of the winde.

11 He made darkeneſſe his ſecret place: his pauilion round about him with darke water, and thick clouds to couer him.

12 At the brightneſſe of his preſence his clouds remooued: haileſtones and coales of fire.

13 The Lord alſo thundred out of heauen, and the Higheſt gaue his thunder: hail-ſtones and coales of fire.

14 He ſent out his arrowes, and ſcattered them: he caſt foorth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeene, and the foundations of the round world were diſcouered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 Hee ſhall ſend downe from the high to fetch me: and ſhall take me out of many waters.

17 Hee ſhall deliuer me from my ſtrongeſt enemie, and from them which hate mee: for they are too mightie for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me foorth alſo into a place of libertie: he brought me foorth, euen becauſe he had a fauour vnto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſſe of my hands ſhall he recompenſe me.

21 Becauſe I haue kept the waies of the Lord: and haue not forſaken my God, as the wicked doeth.

22 For I haue an eye vnto all his Lawes: and will not caſt out his Commandements from me.

23 I was alſo vncorrupt before him: and eſchewed mine owne wickedneſſe.

24 Therefore ſhall the Lord reward mee after my righteous dealing; and according vnto the clean-

cleanneſſe of my hands in his eye-ſight.

25 With the holy, thou ſhalt be holy: and with a perfect man, thou ſhalt be perfect.

26 With the cleane, thou ſhalt be cleane: and with the froward thou ſhalt learne frowardneſſe.

27 For thou ſhalt ſaue the people that are in aduerſitie: and ſhalt bring downe the high lookes of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkeneſſe to be light.

29 For in thee I ſhall diſcomfit an hoſte of men: and with the helpe of my God I ſhall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord alſo is tried in the fire, he is the defender of all them that put their truſt in him.

31 For who is God but the Lord: or who hath any ſtrength except our God?

32 It is God that girdeth mee with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like Harts feet: and ſetteth me vp on high.

34 Hee teacheth mine hands to fight: and mine armes ſhall breake euen a bow of ſteele.

35 Thou haſt giuen me the defence of thy ſaluation: thy right hand alſo ſhall hold me vp, and thy louing correction ſhall make me great.

36 Thou ſhalt make roome enough vnder mee for to goe: that my foot-ſteps ſhall not ſlide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall vnder my feet.

39 Thou haſt girded me with ſtrength vnto the battell: thou ſhalt throw downe mine enemies vnder me.

40 Thou haſt made mine enemies alſo to turne their backs vpon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to helpe them: yea, euen vnto the Lord ſhall they cry, but he ſhall not heare them.

42 I will beate them all as ſmall as the duſt before the winde: I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliuer mee from the ſtriuings of the

the people: and thou ſhalt make mee the head of the heathen.

44 A people whom I haue not knowne: ſhall ſerue me.

45 Aſſoon as they heare of me, they ſhal obey me: but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall faile: and bee afraid out of their priſons.

47 The Lord liueth, and bleſſed be my ſtrong helper: and praiſed bee the God of my ſaluation.

48 Euen the God that ſeeth that I be auenged: and ſubdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies, and ſetteth me vp aboue mine aduerſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I giue thankes vnto thee (O Lord) among the Gentiles: and ſing praiſes vnto thy Name.

51 Great proſperitie giueth he vnto his King: and ſheweth louing kindneſſe vnto Dauid his Anointed, and vnto his ſeed for euermore.

Cæli enarrant. } { *Morning*
Pſal. 19. } { *prayer.*

THe heauens declare the glory of God: and the firmament ſheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath hee ſet a Tabernacle for the Sunne: which commeth forth as a bridegroome out of his chamber, and reioyceth as a giant to runne his courſe.

6 It goeth forth from the vttermoſt part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the ſoule: the Teſtimonie of the Lord is ſure, and giueth wiſedome vnto the ſimple.

8 The ſtatutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then honey and the honey combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy seruant also from presumptuous sins, lest they get the dominion ouer mee: so shall I be vndefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuarie: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy mind.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but wee will remember the Name of the Lord our God.

8 They are brought downe and fallen: but wee are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine, in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the requeſt of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gaueſt him a long life: euen for euer and euer.

5 His honour is great in thy ſaluation: glorie and great worſhip ſhalt thou lay vpon him.

6 For thou ſhalt giue him euerlaſting felicitie: and make him glad with the ioy of thy countenance.

7 And why? becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt he ſhall not miſcary.

8 All thine enemies ſhall feele thine hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fierie ouen in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchiefe againſt thee: and imagined ſuch a deuice as they are not able to performe.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make readie againſt the face of them.

13 Be thou exalted Lord in thine own ſtrength: ſo will we ſing and praiſe thy power.

Deus, Deus meus. *Pſal.* 22. } *Euening prayer.*

MY God, my God (looke vpon mee) why haſt thou forſaken mee: and art ſo farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou diddeſt deliuer them.

5 They called vpon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worme and no man: a very ſcorne of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorne: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He

8 Hee truſted in God, that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou waſt my hope when I hanged yet vpon my mothers breaſts.

10 I haue beene left vnto thee euer ſince I was borne: thou art my God euen from my mothers wombe.

11 O goe not from mee, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about me: fat bulles of Baſan cloſe me in on euery ſide.

13 They gape vpon me with their mouthes: as it were a ramping and roaring lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart alſo in the midſt of my body is euen like melting waxe.

15 My ſtrength is dryed vp like a potſheard, and my tongue cleaueth to my gummes: and thou ſhalt bring me into the duſt of death.

16 For (many) dogs are come about me: and the counſell of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet, I may tell all my bones: they ſtand ſtaring and looking vpon me.

18 They part my garments among them: and caſt lots vpon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to helpe me.

20 Deliuer my ſoule from the ſword: my darling from the power of the dog.

21 Saue mee from the lions mouth: thou haſt heard me alſo from among the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren: in the midſt of the Congregation will I praiſe thee.

23 O praiſe the Lord, ye that feare him: magnifie him, all ye of the ſeed of Iacob, and feare him all ye ſeed of Iſrael.

24 For hee hath not deſpiſed nor abhorred the low eſtate of the poore, hee hath not hid his face from him: but when he called vnto him, hee heard him.

25 My praiſe is of thee in the great Congregation: my vowes will I performe in the ſight of them that feare him.

26 The poore ſhall eate and be ſatisfied: they that ſeeke after the Lord, ſhall praiſe him, your heart ſhall liue for euer.

27 All the ends of the world ſhall remember themſelues, and be turned vnto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All ſuch as be fat vpon earth: haue eaten and worſhipped.

30 All they that goe downe into the duſt ſhall kneele before him: and no man hath quickned his owne ſoule.

31 My ſeed ſhall ſerue him: they ſhall be counted vnto the Lord for a generation.

32 They ſhall come, and the heauens ſhall declare his righteouſneſſe: vnto a people that ſhall be borne, whom the Lord hath made.

Dominus regit me. Pſal. 23.

THe Lord is my Shepherd: therefore can I lacke nothing.

2 He ſhall feed me in a greene paſture: and lead me forth beſide the waters of comfort.

3 He ſhall conuert my ſoule: and bring me forth in the pathes of righteouſneſſe for his Names ſake.

4 Yea, though I walke thorow the valley of the ſhadow of death, I will feare none euill: for thou art with me, thy rod and thy ſtaffe comfort me.

5 Thou ſhalt prepare a table before me, againſt them that trouble me: thou haſt anointed my head with oile, and my cup ſhall be full.

6 But thy louing kindneſſe and mercy ſhall follow me all the dayes of my life: and I will dwell in the houſe of the Lord for euer.

Domini eſt terra. Pſal. 24. — *Morning prayer.*

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwell therein.

2 For hee hath founded it vpon the ſeas: and prepared it vpon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe vp in his holy place?

4 Euen hee that hath cleane hands, and a pure

hearte

heart: and that hath not lift vp his mind vnto vanity, nor ſworne to deceiue his neighbour.

5 Hee ſhall receiue the bleſsing from the Lord: and righteouſneſſe from the God of his ſaluation.

6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, and be yee lift vp yee euerlaſting doores: and the King of glory ſhall come in.

10 Who is the King of glory: euen the Lord of hoſts, he is the King of glory.

Ad te, Domine. Pſal 25.

VNto thee, O Lord, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee ſhall not bee aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhall be put to confuſion.

3 Shew me thy wayes, O Lord: and teach mee thy pathes.

4 Lead me forth in thy trueth, and learne mee: for thou art the God of my ſaluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindneſſe which hath been euer of old.

6 O remember not the ſinnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodneſſe.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that be meek ſhall hee guide in Iudgement: and ſuch as be gentle, them ſhall he learne his way.

9 All the pathes of the Lord are mercie and trueth: vnto ſuch as keepe his Couenant and his Teſtimonies.

10 For thy Names ſake, O Lord: be mercifull vnto my ſinne, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chuſe.

12 His

12 His ſoule ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that feare him: and he will ſhew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he ſhall plucke my feet out of the net.

15 Turne thee vnto mee, and haue mercie vpon me: for I am deſolate and in miſery.

16 The ſorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduerſity and miſery: and forgiue me all my ſinne.

18 Conſider mine enemies how many they are: and they beare a tyrannous hate againſt me.

19 O keepe my ſoule, and deliuer me: let me not be confounded, for I haue put my truſt in thee.

20 Let perfectneſſe and righteous dealing wait vpon me: for my hope hath beene in thee.

21 Deliuer Iſrael, O God: out of all his troubles.

Iudica me, Domine. Pſal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my truſt hath beene alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and proone me: try out my reines and my heart.

3 For thy louing kindneſſe is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine perſons: neither will I haue fellowſhip with the deceitfull.

5 I haue hated the Congregation of the wicked: and will not ſit among the vngodly.

6 I will waſh mine hands in innocency, O Lord: and ſo will I goe to thine Altar.

7 That I may ſhew the voice of thankeſgiuing: and tell of all thy wondrous works.

8 Lord, I haue loued the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not vp my ſoule with the ſinners: nor my life with the blood-thirſty.

10 In whoſe hands is wickedneſſe: and their right hands are full of gifts.

11 But as for mee, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot ſtandeth right: I will praiſe the Lord in the Congregations,

Dominum

Dominus illuminatio. } { *Euening*
Pſal. 27. } { *praier.*

THe Lord is my light and my ſaluation, whom then ſhall I feare: the Lord is the ſtrength of my life, of whom then ſhall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon mee to eat vp my fleſh: they ſtumbled and fell.

3 Though an hoſte of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe vp warre againſt mee, yet will I put my truſt in him.

4 One thing haue I deſired of the Lord, which I will require: euen that I may dwell in the houſe of the Lord all the daies of my life, to behold the faire beauty of the Lord, and to viſit his Temple.

5 For in the time of trouble he ſhall hide me in his Tabernacle: yea, in the ſecret place of his dwelling ſhall he hide mee, and ſet mee vp vpon a rocke of ſtone.

6 And now ſhall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſſe: I will ſing and ſpeake praiſes vnto the Lord.

8 Hearken vnto my voice, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, ſeeke yee my face: thy face Lord will I ſeeke.

10 O hide not thou thy face from mee: nor caſt thy ſeruant away in diſpleaſure.

11 Thou haſt beene my ſuccour: leaue mee not, neither forſake me, O God of my ſaluation.

12 When my father and my mother forſake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way, becauſe of mine enemies.

14 Deliuer mee not ouer into the will of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, and ſuch as ſpeake wrong.

15 I ſhould vtterly haue fainted: but that I beleeue verely to ſee the goodneſſe of the Lord in the land of the liuing.

16 O tary thou the Lords leiſure: be ſtrong, and

he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te, Domine. Pſal. 28.

VNto thee will I cry, O Lord my ſtrength: thinke no ſcorne of mee, leſt if thou make as though thou heareſt not, I become like them that go downe into the pit.

2 Heare the voice of my humble petitions, when I cry vnto thee: when I hold vp mine hands towards the Mercy-ſeat of thy holy Temple.

3 O plucke me not away (neither deſtroy me) with the vngodly and wicked doers: which ſpeake friendly to their neighbours, but imagine miſchiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednes of their owne inuentions.

5 Recompenſe them after the worke of their hands: pay them that they haue deſerued.

6 For they regard not in their mind the workes of the Lord, nor the operation of his hands: therefore ſhall hee breake them downe, and not build them vp.

7 Praiſed bee the Lord: for hee hath heard the voice of my humble petitions.

8 The Lord is my ſtrength and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart danceth for ioy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholeſome defence of his anointed.

10 O ſaue thy people, and giue thy bleſsing vnto thine inheritance: feed them, and ſet them vp for euer.

Afferte Domino. Pſal. 29.

BRing vnto the Lord (O yee mighty) bring young rams vnto the Lord: aſcribe vnto the Lord worſhip and ſtrength.

2 Giue the Lord the honour due vnto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them alſo to ſkip like a calfe: Libanus alſo and Syrion like a young Vnicorne.

7 The voice of the Lord diuideth the flames of fire, the voyce of the Lord ſhaketh the wildernesse: yea, the Lord ſhaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth young, and diſcouereth the thicke buſhes: in his Temple doth euery man ſpeake of his honour.

9 The Lord ſitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord ſhall giue ſtrength vnto his people: the Lord ſhall giue his people the bleſsing of peace.

Exaltabote, Domine. *Pſal. 30.* — *Morning prayer.*

I Will magnifie thee, O Lord, for thou haſt ſet me vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee: and thou haſt healed me.

3 Thou Lord haſt brought my ſoule out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes vnto the Lord (O yee Saints of his:) and giue thankes to him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning

6 And in my proſperity I ſaid, I ſhall neuer bee remooued: thou Lord of thy goodneſſe hadſt made my hill ſo ſtrong.

7 Thou diddeſt turne thy face (from me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gat mee vnto my Lord right humbly.

9 What profit is there in my blood: when I go downe to the pit?

10 Shall the duſt giue thankes vnto thee: or ſhall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord be thou my helper.

12 Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackcloth, and girded me with gladneſſe,

13 Therefore ſhall euery good man ſing of thy praiſe without ceaſing: O my God, I will giue thankes vnto thee for euer.

In te, Domine, ſperaui. *Pſal.* 31.

IN thee, O Lord, haue I put my truſt: let me neuer be put to confuſion, deliuer me in thy righteouſneſſe.

2 Bow downe thine eare to me: make haſte to deliuer me,

3 And be thou my ſtrong rocke, and the houſe of defence: that thou mayeſt ſaue me.

4 For thou art my ſtrong rocke, and my caſtle: be thou alſo my guide, and leade me for thy Names ſake.

5 Draw mee out of the net that they haue laid priuily for me: for thou art my ſtrength.

6 Into thy hand I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of ſuperſtitious vanities: and my truſt hath beene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou haſt conſidered my trouble, and haſt knowne my ſoule in aduerſities.

9 Thou haſt not ſhut me vp into the hand of the enemie: but haſt ſet my feete in a large roome.

10 Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is conſumed for very heauineſſe, yea, my ſoule and my body.

11 For my life is waxen old with heauineſſe: and my yeeres with mourning.

12 My ſtrength faileth me becauſe of mine iniquitie: and my bones are conſumed.

13 I became a reproofe among all mine enemies, but ſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they that did ſee me without, conueyed themſelues from me.

14 I am cleane forgotten as a dead man out of minde: I am become like a broken veſſell.

15 For I haue heard the blaſphemy of the multitude: and feare is on euery ſide, while they conſpire together againſt me, and take their counſell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue ſaid, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that perſecute me.

18 Shew thy ſeruant the light of thy countenance: and ſaue me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confuſion, and be put to ſilence in the graue.

20 Let the lying lips be put to ſilence: which cruelly, diſdainefully, and deſpiteſully ſpeake againſt the righteous.

21 O how plentiſull is thy goodneſſe, which thou haſt laid vp for them that feare thee: and that thou haſt prepared for them that put their truſt in thee, euen before the ſonnes of men!

22 Thou ſhalt hide them priuily by thine owne preſence, from the prouoking of all men: thou ſhalt keepe them ſecretly in thy Tabernacle from the ſtrife of tongues.

23 Thankes be to the Lord: for he hath ſhewed me maruellous great kindneſſe in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

25 Neuertheleſſe, thou heardeſt the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord, all ye his Saints: for the Lord preſerueth them that are faithfull, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhall ſtabliſh your heart: all ye that put your truſt in the Lord.

Beati quorum. Pſal. 32. *Euening prayer.*

BLeſſed is hee whoſe vnrighteouſneſſe is forgiuen: and whoſe ſinne is couered.

2 Bleſſed is the man vnto whom the Lord imputeth no ſinne: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moiſture is like the drought in ſummer.

5 I will knowledge my ſinne vnto thee: and mine vnrighteouſneſſe haue I not hid.

6 I ſaid, I will confeſſe my ſinnes vnto the Lord: and ſo thou forgaueſt the wickedneſſe of my ſinne.

7 For this ſhall enery one that is godly, make his prayer vnto thee in a time when thou mayeſt

be found: but in the great water floods they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe me about with ſongs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which haue no vnderſtanding: whoſe mouthes muſt be holden with bit and bridle, leſt they fall vpon thee.

11 Great plagues remaine for the vngodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on euery ſide.

12 Be glad, O yee righteous, and reioyce in the Lord: and bee ioyfull all yee that are true of heart.

Exultate, iuſti. Pſal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iuſt to be thankefull.

2 Praiſe the Lord with harpe: ſing Pſalmes vnto him with the lute and inſtrument of ten ſtrings.

3 Sing vnto the Lord a new ſong: ſing praiſes luſtily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteouſneſſe and iudgement: the earth is full of the goodneſſe of the Lord.

6 By the word of the Lord were the heauens made: and all the hoſts of them by the breath of his mouth.

7 Hee gathereth the waters of the ſea together, as it were vpon an heape: and layeth vp the deepe as in a treaſure houſe.

8 Let all the earth feare the Lord: ſtand in awe of him, all ye that dwell in the world.

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſell of the heathen to nought: and maketh the deuices of the people to be of none effect, and caſteth out the counſels of Princes.

11 The counſell of the Lord ſhall endure for euer: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Iehouah:

Iehouah: and bleſſed are the folke that hee hath choſen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell in the earth.

14 He faſhioneth all the hearts of them: and vnderſtandeth all their workes.

15 There is no King that can bee ſaued by the multitude of an hoſte: neither is any mighty man deliuered by much ſtrength.

16 A horſe is counted but a vaine thing to ſaue a man: neither ſhall he deliuer any man by his great ſtrength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their truſt in his mercy.

18 To deliuer their ſoules from death: and to feed them in the time of dearth.

19 Our ſoule hath patiently tarried for the Lord: for he is our helpe and our ſhield.

20 For our heart ſhall reioyce in him: becauſe we haue hoped in his holy Name.

21 Let thy merciſull kindneſſe (O Lord) be vpon vs: like as wee do put our truſt in thee.

Benedicam Domino. Pſal. 34.

I Will alway giue thankes vnto the Lord: his praiſe ſhall euer be in my mouth.

2 My ſoule ſhall make her boaſt of the Lord: the humble ſhall heare thereof, and be glad.

3 O praiſe the Lord with mee: and let vs magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not aſhamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and ſaueth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O feare the Lord, ye that be his Saints: for they that feare him, lacke nothing.

10 The Lions doe lacke and ſuffer hunger: but they which ſeeke the Lord, ſhall want no manner of thing that is good.

11 Come ye children and hearken vnto mee: I will teach you the feare of the Lord.

12 What man is he that luſteth to liue, and would faine ſee good dayes: keepe thy tongue from euill, and thy lips that they ſpeake no guile.

13 Eſchew euill, and doe good: ſeeke peace, and enſue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is againſt them that doe euill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will ſaue ſuch as bee of an humble ſpirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: ſo that not one of them is broken.

20 But misfortune ſhall ſlay the vngodly: and they that hate the righteous, ſhall be deſolate.

21 The Lord deliuereth the ſoules of his ſeruants: and all they that put their truſt in him, ſhall not be deſtitute.

Iudica me, Domine. } { *Morning*
Pſal. 35. } { *prayer.*

PLead thou my cauſe, O Lord, with them that ſtriue with me: and fight thou againſt them that fight againſt me.

2 Lay hand vpon the ſhield and buckler: and ſtand vp to helpe me.

3 Bring forth the ſpeare, and ſtop the way againſt them that perſecute me: ſay vnto my ſoule, I am thy ſaluation.

4 Let them be confounded and put to ſhame, that ſeeke after my ſoule: let them be turned back, and brought to confuſion that imagine miſchiefe, for me.

5 Let them be as the duſt before the wind: and the Angel of the Lord ſcattering them.

6 Let

6 Let their way be darke and ſlippery: and let the Angel of the Lord perſecute them.

7 For they haue priuily laid their net to deſtroy me without a cauſe: yea, euen without a cauſe haue they made a pit for my ſoule.

8 Let a ſudden deſtruction come vpon him vnawares, and his net that he hath laid priuily, catch himſelfe: that he may fall into his owne miſchiefe.

9 And my ſoule, be ioyfull in the Lord: it ſhall reioyce in his ſaluation.

10 All my bones ſhall ſay, Lord, who is like vnto thee, which deliuereſt the poore from him that is too ſtrong for him: yea, the poore, and him that is in miſery, from him that ſpoileth him.

11 Falſe witneſſe did riſe vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great diſcomfort of my ſoule.

13 Neuertheleſſe, when they were ſicke, I put on ſackcloth, and humbled my ſoule with faſting: and my prayer ſhall turne into mine owne boſome.

14 I behaued my ſelfe as though it had beene my friend or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduerſitie they reioyced, and gathered them together: yea, the very abiects came together againſt me vnawares, making mowes at me, and ceaſed not.

16 With the flatterers were buſie mockers: which gnaſhed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this? O deliuer my ſonle from the calamities which they bring on me, and my darling from the lions.

18 So will I giue thee thankes in the great Congregation: I will praiſe thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cauſe.

20 And why? their communing is not for peace? but they imagine deceitfull words againſt them that are quiet in the land.

21 They gaped on me with their mouthes, and ſaid: Fie on thee, fie on thee, wee ſaw it with our eyes.

22 This thou haſt ſeene, O Lord: hold not thy

tongue then, goe not farre from mee, O Lord.

23 Awake, and ſtand vp to iudge my quarrell: auenge thou my cauſe, my God and my Lord.

24 Iudge me, O Lord my God, according to thy righteouſneſſe: and let them not triumph ouer mee.

25 Let them not ſay in their hearts, There, there, ſo would we haue it: neither let them ſay, Wee haue deuoured him.

26 Let them be put to confuſion and ſhame together, that reioyce at my trouble: let them bee cloathed with rebuke and diſhonour, that boaſt themſelues againſt me.

27 Let them be glad and reioyce, that fauour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, which hath pleaſure in the proſperity of his ſeruant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſſe: and of thy praiſe all the day long.

Dixit iniuſtus. Pſal. 36.

MY heart ſheweth me the wickedneſſe of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himſelfe in his owne ſight: vntill his abominable ſinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himſelfe wiſely, and to doe good.

4 He imagineth miſchiefe vpon his bed, and hath ſet himſelfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulneſſe vnto the clouds.

6 Thy righteouſneſſe ſtandeth like the ſtrong mountaines: thy Iudgements are like the great deepe.

7 Thou Lord ſhalt ſaue both man and beaſt, How excellent is thy mercy, O God: and the children of men ſhall put their truſt vnder the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſſe of thy houſe: and thou ſhalt giue them drinke of thy pleaſures, as out of the riuer.

9 For with thee is the well of life: and in thy Light ſhall we ſee light.

10 O continue forth thy louing kindneſſe vnto them

them that know thee: and thy righteousneſſe vnto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the vngodly caſt me downe.

12 There are they fallen(all) that work wickedneſſe: they are caſt down, and ſhall not bee able to ſtand.

Noli æmulari. } *Euening*
Pſal. 37. } *prayer.*

FRet not thy ſelfe becauſe of the vngodly: neither bee thou enuious againſt the euill doers.

2 For they ſhall ſoone be cut down like the graſſe: and be withered euen as the greene herbe.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, & verily thou ſhalt be fed.

4 Delight thou in the Lord: and hee ſhall giue thee thy hearts deſire.

5 Commit thy way vnto the Lord, and put thy truſt in him: and he ſhall bring it to paſſe.

6 Hee ſhall make thy righteouſneſſe as cleare as the light: and thy iuſt dealing as the noone day.

7 Hold thee ſtill in the Lord, and abide patiently vpon him: but grieue not thy ſelfe at him whoſe way doth proſper, againſt the man that doth after euill counſels.

8 Leaue off from wrath, and let go diſpleaſure: fret not thy ſelfe, elſe ſhalt thou bee moued to doe euill.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the vngodly ſhall bee cleane gone: thou ſhalt looke after his place, and he ſhall be away.

11 But the meeke ſpirited ſhall poſſeſſe the earth: and ſhall be refreſhed in the multitude of peace.

12 The vngodly ſeeketh counſell againſt the iuſt: and gnatheth vpon him with his teeth.

13 The Lord ſhall laugh him to ſcorne: for hee hath ſeene that his day is comming.

14 The vngodly haue drawne out the ſword, and haue bent their bow: to caſt down the poore and needy, & to ſlay ſuch as be of a right conuerſation.

15 Their ſword ſhall goe thorow their owne heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly ſhall bee broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance ſhall endure for euer.

19 They ſhall not be confounded in the perillous time: and in the dayes of dearth they ſhall haue enough.

20 As for the vngodly they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambes: yea, euen as the ſmoake ſhall they conſume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is merciſull and liberall.

22 Such as be bleſſed of God, ſhall poſſeſſe the land: and they that bee curſed of him, ſhall bee rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelfe.

24 Though he fall, he ſhall not be caſt away: for the Lord vpholdeth him with his hand.

25 I haue beene yong, and now am old: and yet ſaw I neuer the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is euer merciſull, and lendeth: and his ſeed is bleſſed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: hee forſaketh not his that bee godly, but they are preſerued for euer.

29 The righteous ſhall bee puniſhed: as for the ſeed of the vngodly it ſhall be rooted out.

30 The righteous ſhall inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exerciſed in wiſdome: and his tongue will be talking of Iudgement.

32 The Law of his God is in his heart: and his goings ſhall not ſlide.

33 The vngodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he

he ſhall promote thee, that thou ſhalt poſſeſſe the land: when the vngodly ſhall periſh thou ſhalt ſee it.

36 I my ſelfe haue ſeene the vngodly in great power: and flouriſhing like a greene bay tree.

37 And I went by, and loe, hee was gone: I ſought him, but his place could no where be found.

38 Keepe innocencie, and take heede vnto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſours, they ſhall periſh together: and the end of the vngodly is, they ſhall be rooted out at the laſt.

40 But the ſaluation of the righteous commeth of the Lord: which is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſaue them: he ſhall deliuer them from the vngodly, and ſhall ſaue them, becauſe they put their truſt in him.

Domine, ne in furore. Pſal. 38. } *Morning prayer.*

PVt me not to rebuke (O Lord) in thine anger: neither chaſten me in thy heauy diſpleaſure.

2 For thine arrowes ſticke faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſinne.

4 For my wickedneſſes are gone ouer mine head: and are like a ſore burden too heauy for me to beare.

5 My wounds ſtinke, and are corrupt: through my fooliſhneſſe.

6 I am brought into ſo great trouble and miſery: that I goe mourning all the day long.

7 For my loynes are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I haue roared for the very diſquietneſſe of my heart.

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My louers and my neighbours did ſtand looking

looking vpon my trouble: and my kinſmen ſtood afarre off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me euill, talked of wickedneſſe, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whoſe mouth are no reproofes.

15 For in thee, O Lord, haue I put my truſt: thou ſhalt anſwere for me, O Lord my God.

16 I haue required that they (euen mine enemies) ſhould not triumph ouer mee: for when my foot ſlipt, they reioyced greatly againſt me.

17 And I truely am ſet in the plague: and my heauineſſe is euer in my ſight.

18 For I will confeſſe my wickedneſſe: and be ſorry for my ſinne.

19 But mine enemies liue, and are mighty: and they that hate me wrongfully, are many in number

20 They alſo that reward euill for good, are againſt mee: becauſe I follow the thing that good is.

21 Forſake mee not, O Lord my God: bee not thou farre from me.

22 Haſt thee to helpe me: O Lord God of my ſaluation.

Dixi, cuſtodiam. Pſal. 39.

I Said, I will take heede to my wayes: that I offend not in my tongue.

2 I will keepe my mouth, as it were with a bridle: while the vngodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea euen from good words, but it was paine and griefe to me.

4 My heart was hot within mee, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord let me know mine end, and the number of my dayes: that I may bee certified how long I haue to liue.

6 Behold, thou haſt made my dayes as it were a ſpan long: and mine age is euen as nothing in reſpect of thee, and verely euery man liuing is altogether vanity.

7 For man walketh in a vaine ſhadow, and diſquieteth himſelfe in vaine: he heapeth vp riches, and cannot tell who ſhall gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the fooliſh.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen conſumed by the meanes of thy heauy hand.

12 When thou with rebukes doeſt chaſten man for ſinne, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares conſider my calling: hold not thy peace at my teares.

14 For I am a ſtranger with thee, and a ſoiourner: as all my fathers were.

15 O ſpare mee a little, that I may recouer my ſtrength: before I goe hence, and bee no more ſeene.

Expectans expectaui. Pſal. 40.

I Waited patiently for the Lord: and hee inclined vnto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feet vpon the rocke, and ordered my goings.

3 And he hath put a new ſong in my mouth: euen a thankſgiuing vnto our God.

4 Many ſhall ſee it, and feare: and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not vnto the proud, and to ſuch as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou haſt done: like as be alſo thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and ſpeake of them: they ſhould be more then I am able to expreſſe.

8 Sacrifice and meat offering thou wouldeſt not haue: but mine eares haſt thou opened.

9 Burnt offerings and ſacrifice for ſin haſt thou not required: then ſaid I, Loe, I come.

10 In the volume of the booke it is written of me,

me, that I should fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath beene of thy Trueth, and of thy Saluation.

13 I haue not kept backe thy louing mercy and truth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnesse and thy truth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea they are moe in number then the haires of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backeward, and put to rebuke that wish me euill.

18 Let them bee desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41. } *Euening prayer.*

BLessed is he that considereth the poore, and needy: the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him, and keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I said

4 I ſaid, Lord be mercifull vnto me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies ſpeake euill of me: When ſhall he die, and his name perith?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiueth falſhood within himſelfe, and when he commeth forth, he telleth it.

7 All mine enemies whiſper together againſt me: euen againſt me doe they imagine this euill.

8 Let the ſentence of guiltineſſe proceed againſt him: and now that he lieth, let him riſe vp no more.

9 Yea, euen mine owne familiar friend, whom I truſted: which did alſo eat of my bread, hath laid great wait for me.

10 But be thou mercifull vnto me, O Lord: raiſe thou me vp againe, and I ſhall reward them.

11 By this I know thou fauoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou vpholdeſt me: and ſhalt ſet me before thy face for euer.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the Hart deſireth the water brookes: ſo longeth my ſoule after thee, O God.

2 My ſoule is a thirſt for God, yea, euen for the liuing God: when ſhall I come to appeare before the preſence of God?

3 My teares haue bin my meat day and night: while they daily ſay vnto mee, Where is now thy God?

4 Now when I think therupon, I powre out my heart by my ſelfe: for I went with the multitude, and brought them forth into the houſe of God.

5 In the voyce of praiſe and thankeſgiuing: among ſuch as keepe holy day.

6 Why art thou ſo full of heauines, O my ſoule: and why art thou ſo diſquieted within mee?

7 Put thy truſt in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my ſoule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, becauſe of the noiſe

noiſe of the water-pipes: all thy wawes and ſtormes are gone ouer me.

10 The Lord hath granted his louing kindnes on the day time: and in the night ſeaſon did I ſing of him, and made my prayer vnto the God of my life.

11 I will ſay vnto the God of my ſtrength, Why haſt thou forgotten me: Why goe I thus heauily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies (that trouble mee) caſt me in the teeth.

13 Namely, while they ſay daily vnto mee: Where is now thy God?

14 Why art thou ſo vexed, O my ſoule: and why art thou ſo diſquieted within mee?

15 O put thy truſt in God: for I will yet thank him which is the help of my countenance, and my God.

Iudica me, Deus. Pſal. 43.

GIue ſentence with me, O God, and defend my cauſe againſt the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why goe I ſo heauily, while the enemy oppreſſeth mee?

3 O ſend out thy light and thy trueth, that they may lead me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladneſſe: and vpon the Harpe will I giue thankes vnto thee, O God my God.

5 Why art thou ſo heauy, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus, Pſal. 44. } *Morning prayer.*

WE haue heard with our eares, O God, our fathers haue told vs: what thou haſt done in their time of old.

2 How thou haſt driuen out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For

3 For they gat not the land in poſſeſsion through their own ſword: neither was it their own arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: becauſe thou haddeſt a fauour vnto them.

5 Thou art my King, O God: ſend helpe vnto Iacob.

6 Thorow thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that riſe vp againſt vs.

7 For I will not truſt in my bowe: it is not my ſword that ſhall helpe me.

8 But it is thou that ſaueſt vs from our enemies: and putteſt them to confuſion that hate vs.

9 Wee make our boaſt of God all day long: and will praiſe thy Name for euer.

10 But now thou art farre off, and putteſt vs to confuſion: and goeſt not foorth with our armies.

11 Thou makeſt vs to turne our backs vpon our enemies: ſo that they which hate vs, ſpoile our goods.

12 Thou letteſt vs to be eaten vp like ſheepe: and haſt ſcattered vs among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt vs to be rebuked of our neighbours: to be laughed to ſcorne, and had in deriſion of them that are round about vs.

15 Thou makeſt vs to be a by-word among the heathen: & that the people ſhake their heads at vs.

16 My confuſion is daily before me: and the ſhame of my face hath couered me.

17 For the voyce of the ſlanderer and blaſphemer: for the enemy and auenger.

18 And though all this be come vpon vs, yet do we not forget thee: nor behaue our ſelues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our ſteps gone out of thy way.

20 No not when thou haſt ſmitten vs into the place of Dragons: and couered vs with the ſhadow of death.

21 If we haue forgotten the Name of our God, and holden vp our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For

22 For thy ſake alſo are wee killed all the day long: and are counted as ſheepe appointed to bee ſlaine.

23 Vp Lord, why ſleepeſt thou: awake, and bee not abſent from vs for euer.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoule is brought low, euen vnto the duſt: our belly cleaueth vnto the ground.

26 Ariſe, and helpe vs: and deliuer vs for thy mercies ſake.

Eructauit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for euer.

4 Gird thee with thy ſword vpon thy thigh, O thou moſt mighty: according to thy worſhip and renowne.

5 Good lucke haue thou with thine honour: ride on, becauſe of the word of truth, of meekeneſſe, and righteouſneſſe, and thy right hand ſhall teach thee terrible things.

6 Thy arrowes are very ſharpe, and the people ſhall be ſubdued vnto thee: euen in the middeſt among the Kings enemies.

7 Thy Seat (O God) endureth for euer: the Scepter of thy Kingdome is a right Scepter.

8 Thou haſt loued righteouſneſſe, and hated iniquitie: wherefore God, (euen thy God) hath anointed thee with the oyle of gladneſſe aboue thy fellowes.

9 All thy garments ſmell of Myrrhe, Aloes, and Caſsia: out of the Iuory palaces, wherby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did ſtand the Queene in a veſture of gold, (wrought about with diuers colours.)

11 Hearken (O daughter) and conſider, incline thine eare: forget alſo thine own people, and thy fathers houſe.

12 So ſhall the king haue pleaſure in thy beauty: for he is thy Lord (God) and worſhip thou him.

13 And

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 Shee ſhall be brought vnto the King in raiment of needle-worke: the virgins that bee her fellowes ſhall beare her company, and ſhalbe brought vnto thee.

16 With ioy and gladneſſe ſhall they bee brought: and ſhall enter into the Kings palace.

17 In ſtead of thy fathers thou ſhalt haue children: whom thou mayeſt make Princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore ſhall the people giue thankes vnto thee, world without end.

Deus noſter refugium. Pſal. 46.

GOd is our hope and ſtrength: a very preſent helpe in trouble.

2 Therefore will we not feare though the earth be mooued: and though the hils be carried into the midſt of the ſea.

3 Though the waters thereof rage and ſwell: and though the mountaines ſhake at the tempeſt of the ſame.

4 The riuers of the flood thereof ſhall make glad the City of God: the holy place of the Tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be remoued: God ſhall helpe her, and that right early.

6 The heathen make much adoe, and the Kingdomes are moued: but God hath ſhewed his voyce, and the earth ſhall melt away.

7 The Lord of hoſtes is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord: what deſtruction he hath brought vpon the earth.

9 He maketh warres to ceaſe in all the world: he breaketh the bow, and knappeth the ſpeare in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The

11 The Lord of hosts is with vs: the God of Iacob is our refuge.

Omnes gentes, plaudite. *Psal.* 47. *Euening prayer.*

O Clap your hands together (all ye people:) O sing vnto God with the voice of melodie.

2 For the Lord is high, and to bee feared: he is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feet.

4 He shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noyse: and the Lord with the sound of the Trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing ye praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy Seat.

9 The Princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the Citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lieth the City of the great King, God is well knowne in her palaces as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauell.

6 Thou shalt break the ships of the sea: through the East winde.

7 Like as we haue heard, so haue wee seene in the Citie of the Lord of hosts, in the City of our God: God vpholdeth the same for euer.

8 We wait for thy louing kindnesse (O God:) in the midst of thy Temple,

9 O God,

9 O God, according vnto thy Name, ſo is thy praiſe vnto the worlds end: thy right hand is full of righteouſneſſe.

10 Let the mount Sion reioice, and the daughters of Iudah be glad: becauſe of thy iudgements.

11 Walke about Sion, and go round about her: and tell the towers thereof.

12 Marke well her bulwarks, ſet vp her houſes: that ye may tell them that come after.

13 For this God is our God for euer and euer: he ſhall be our guide vnto death.

Audite hæc, omnes. Pſal. 49.

O Heare yee this, all yee people: ponder it with your eares, all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth ſhall ſpeake of wiſedome: and my heart ſhall muſe of vnderſtanding.

4 I will encline mine eare to the parable: and ſhew my darke ſpeech vpon the harpe.

5 Wherefore ſhould I feare in the daies of wickedneſſe: and when the wickedneſſe of my heeles compaſſeth me round about?

6 There bee ſome that put their truſt in their goods: and boaſt themſelues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it coſt more to redeeme their ſoules: ſo that he muſt let that alone for euer.

9 Yea, thongh hee liue long: and ſee not the graue.

10 For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leaue their riches for other.

11 And yet they thinke that their houſes ſhall continue for euer: and that their dwelling places ſhall endure from one generation to another, and call the lands after their owne names.

12 Neuertheleſſe, man will not abide in honour: ſeeing he may be compared vnto the beaſts that periſh, this is the way of them.

13 This is their fooliſhneſſe: and their poſterity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth vpon them, and the righteous ſhall haue domination ouer them in the morning: their beauty ſhall

consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased.

17 For hee shall carry nothing away with him when he dieth: neither shall his pompe follow him.

18 For while hee liued, hee counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour hath no vnderstanding; but is compared vnto the beasts that perish.

Deus deorum. } { *Morning*
Psal. 50. } { *praier.*

THe Lord, euen the most mighty God hath spoken: and called the world from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, and a mighty tempest shall bee stirred vp round about him.

4 He shall call the heauen from aboue: and the earth that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor hee-goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wild beasts of the field are in my sight.

12 If I bee hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest

13 Thinkeſt thou that I will eate buls fleſh: and drinke the blood of goats?

14 Offer vnto God thankeſgiuing: and pay thy vowes vnto the moſt Higheſt.

15 And call vpon me in the time of trouble: ſo will I heare thee, and thou ſhalt praiſe me.

16 But vnto the vngodly, ſaid God: Why doeſt thou preach my Lawes, and takeſt my Couenant in thy mouth?

17 Whereas thou hateſt to be reformed: and haſt caſt my words behinde thee.

18 When thou ſaweſt a thiefe, thou conſentedſt vnto him: and haſt beene partaker with the adulterers.

19 Thou haſt let thy mouth ſpeake wickedneſſe: and with thy tongue thou haſt ſet foorth deceit.

20 Thou ſateſt and ſpakeſt againſt thy brother: yea, and haſt ſlandered thine owne mothers ſonne.

21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am euen ſuch a one as thy ſelfe: but I will reproue thee, and ſet before thee the things that thou haſt done.

22 O conſider this, yee that forget God: leſt I pluck you away, and there be none to deliuer you.

23 Whoſo offereth me thanks and praiſe, hee honoureth me: and to him that ordereth his converſation right, will I ſhew the ſaluation of God.

Miſerere mei, Deus. Pſal. 51.

HAue mercy vpon me, O God, after thy great goodneſſe: according to the multitude of thy mercies doe away mine offences.

2 Waſh me throughly from my wickedneſſe: and cleanſe me from my ſinne.

3 For I acknowledge my faults: and my ſin is euer before mee.

4 Againſt thee only haue I ſinned, and done this euill in thy ſight: that thou mighteſt be iuſtified in thy ſaying, and cleare when thou art iudged.

5 Behold, I was ſhapen in wickedneſſe: and in ſin hath my mother conceiued me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to vnderſtand wiſdome ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be cleane: thou ſhalt waſh mee, and I ſhall be whiter then ſnow.

8 Thou ſhalt make me heare of ioy and gladneſſe: that the bones which thou haſt broken may reioyce.

9 Turne thy face from my ſins: and put out all my miſdeeds.

10 Make me a cleane heart (O God:) and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12 O giue mee the comfort of thy help againe: and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhall be conuerted vnto thee.

14 Deliuer mee from blood guiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

15 Thou ſhalt open my lips, (O Lord:) my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, els would I giue it thee: but thou delighteſt not in burnt offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

18 O be fauourable and gracious vnto Sion: build thou the walles of Hieruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſſe, with the burnt offerings and oblations: then ſhall they offer young bullockes vpon thine Altar.

Quid gloriaris? Pſal. 52.

WHy boaſteſt thou thy ſelfe, thou tyrant: that thou canſt doe miſchiefe?

2 Whereas the goodneſſe of God: endureth yet daily.

3 Thy tongue imagineth wickedneſſe: and with lies thou cutteſt like a ſharpe raſor.

4 Thou haſt loued vnrighteouſneſſe more then goodneſſe: and to talke of lies more then righteouſneſſe.

5 Thou haſt loued to ſpeake all words that may doe hurt: O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for euer: he ſhall take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.

7 The righteous alſo ſhall ſee this, and feare: and ſhall laugh him to ſcorne.

8 Loe, this is the man that tooke ot God for his ſtrength: but truſted vnto the multitude of his

his riches, and ſtrengthened himſelfe in his wickednesse.

9 As for me, I am like a greene Oline tree in the houſe of God: my truſt is in the tender mercy of God for euer and euer.

10 I will alwayes giue thankes vnto thee for that thou haſt done: and I will hope in thy Name, for thy Saints like it well.

Dixit inſipiens. *Pſal.* 53. *Euening prayer.*

THe fooliſh body hath ſaid in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to ſee if there were any that would vnderſtand, and ſeeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doeth good, no not one.

5 Are not they without vnderſtanding that worke wickednesse: eating vp my people as if they would eat bread? they haue not called vpon God.

6 They were afraide where no feare was: for God hath broken the bones of them that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſaluation were giuen vnto Iſrael out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then ſhould Iacob reioyce: and Iſrael ſhould be right glad.

Deus, in nomine. *Pſal.* 54.

SAue me, O God, for thy Names ſake: and auenge me in thy ſtrength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For ſtrangers are riſen vp againſt me: and tyrants (which haue not God before their eyes) ſeeke after my ſoule.

4 Behold, God is my helper: the Lord is with them that vphold my ſoule.

5 He ſhall reward euill vnto mine enemies: deſtroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For he hath deliuered me out of all my trouble: and my eye hath ſeene his deſire vpon mine enemies.

Exaudi, Deus. Pſal. 55.

HEare my prayer, O God: and hide not thy ſelfe from my petition.

2 Take heed vnto me, and heare mee: how I mourne in my prayer and am vexed.

3 The enemie cryeth ſo, and the vngodly commeth on ſo faſt: for they are minded to doe mee ſome miſchiefe, ſo malicioufly are they ſet againſt me.

4 My heart is diſquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulneſſe and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I ſaid, Oh that I had wings like a doue: for then would I flee away, and be at reſt.

7 Loe, then would I get me away farre off: and remaine in the wilderneſſe.

8 I would make haſte to eſcape: becauſe of the ſtormie wind and tempeſt.

9 Deſtroy their tongues (O Lord) and diuide them: for I haue ſpied vnrighteouſneſſe and ſtrife in the city.

10 Day and night they goe about within the walles thereof: miſchiefe alſo and ſorrow are in the midſt of it.

11 Wickedneſſe is therein: deceit and guile goe not out of their ſtreets.

12 For it is not an open enemy that hath done me this diſhonour: for then I could haue borne it.

13 Neither was it mine aduerſary that did magnifie himſelfe againſt me: for then (peraduenture) I would haue hid my ſelfe from him.

14 But it was euen thou my companion: my guide, and mine own familiar friend.

15 We tooke ſweet counſell together: and walked in the houſe of God as friends.

16 Let death come haſtily vpon them, and let them goe downe quicke into hell: for wickedneſſe is in their dwellings, and among them.

17 As for mee, I will call vpon God: and the Lord ſhall ſaue me.

18 In the euening and morning, and at noone day will I pray, and that inſtantly: and hee ſhall heare my voyce.

19 It is he that hath deliuered my ſoule in peace from the battell that was againſt mee: for there were many with me.

20 Yea, euen God that endureth for euer ſhall heare mee, and bring them downe: for they will not turne, nor feare God.

21 Hee laid his hands vpon ſuch as bee at peace with him: and he brake his Couenant.

22 The words of his mouth were ſofter then butter, hauing warre in his heart: his words were ſmoother then oyle, and yet be they very ſwords.

23 O caſt thy burthen vpon the Lord, and hee ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for euer.

24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.

25 The blood thirſtie and deceitfull men, ſhall not liue out halfe their dayes: neuertheleſſe, my truſt ſhall be in thee, O Lord.

Miſerere mei, Deus. } *Morning*
Pſal. 56. } *prayer.*

BEe mercifull vnto mee, O God, for man goeth about to deuoure me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to ſwallow me vp: for they be many that fight againſt me, O thou moſt Higheſt.

3 Neuertheleſſe, though I am ſometime afraide yet put I my truſt in thee.

4 I will praiſe God, becauſe of his word: I haue put my truſt in God, and will not feare what fleſh can doe vnto me.

5 They dayly miſtake my words: all that they imagine, is to doe me euill.

6 They hold altogether and keepe themſelues cloſe: and marke my ſteps, when they lay wait for my ſoule.

7 Shall they eſcape for their wickedneſſe: thou (O God) in thy diſpleaſure ſhalt caſt them downe.

8 Thou telleſt my flittings, put my teares into thy bottle; are not theſe things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies bee put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walk before God in the light of the liuing.

Miserere mei, Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyranny be ouerpast.

2 I will call vnto the most high God, euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eat me vp.

4 God shall send foorth his mercy and trueth: my soule is among lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the midst of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake lute and harpe: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O ye Congregation: and doe yee iudge the thing that is right, O ye sonnes of men?

2 Yea,

2 Yea, ye imagine miſchiefe in your heart vpon the earth: and your hands deale with wickedneſſe.

3 The vngodly are froward euen from their mothers wombe: aſſoone as they bee borne, they goe aſtray and ſpeake lies.

4 They are as venemous as the poiſon of a ſerpent: euen like the deafe adder that ſtoppeth her eares.

5 Which refuſeth to heare the voice of the charmer: charme he neuer ſo wiſely.

6 Break their teeth (O God) in their mouthes, ſmite the iaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrowes, let them bee rooted out.

7 Let them conſume away like a ſnaile, and be like the vntimely fruit of a woman: and let them not ſee the Sunne.

8 Or euer your pots be made hot with thornes: ſo let indignation vexe him, euen as a thing that is raw.

9 The righteous ſhall reioyce, when hee ſeeth the vengeance: hee ſhall waſh his footſteps in the blood of the vngodly.

10 So that a man ſhall ſay, Verely there is a reward for the righteous: doubtleſſe there is a God that iudgeth the earth.

Eripe me de inimicis. } *Euening*
Pſal. 59. } *prayer.*

DEliuer me from mine enemies (O God:) defend me from them that riſe vp againſt mee.

2 O deliuer me from the wicked doers: and ſaue me from the blood-thirſty men.

3 For loe, they lie waiting for my ſoule: the mightie men are gathered againſt me, without any offence or fault of me, O Lord.

4 They runne and prepare themſelues without my fault: ariſe thou therefore to helpe mee, and behold.

5 Stand vp (O Lord God of hoſts) thou God of Iſrael, to viſit all the heathen: and bee not mercifull vnto them that offend of malicious wickedneſſe.

6 They goe to and fro in the euening: they

grinne like a dogge, and runne about through the city.

7 Behold, they ſpeake with their mouth, and ſwords are in their lips: for who doeth heare?

8 But thou, O Lord, ſhalt haue them in deriſion: and thou ſhalt laugh all the heathen to ſcorne.

9 My ſtrength will I aſcribe vnto thee: for thou art the God of my refuge.

10 God ſheweth me his goodneſſe plenteouſly: and God ſhall let me ſee my deſire vpon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the ſin of their mouth, and for the words of their lips, they ſhall be taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God that ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt beene my defence and refuge in the day of my trouble.

17 Vnto thee (O my ſtrength) will I ſing: for thou, O God, art my refuge, and my mercifull God.

Deus, repuliſti nos. Pſal. 60.

O God thou haſt caſt vs out, and ſcattered vs abroad: thou haſt alſo beene diſpleaſed, O turne thee vnto vs againe.

2 Thou haſt moued the land, and diuided it: heale the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heauy things: thou haſt giuen vs a drinke of deadly wine.

4 Thou haſt giuen a token for ſuch as feare thee: that they may triumph becauſe of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath ſpoken in his holineſſe, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iudah is my lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will we do great actes: for it is he that shall tread downe our enemies.

Exaudi, Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth will I call vpon thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast been my hope, and a strong tower for me against the enemie.

4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

8 So will I alwayes sing praise vnto thy Name: that I may dayly performe my vowes.

Nonne Deo. Psal. 62. *Morning prayer.*

MY soule truly waiteth still vpon God: for of him commeth my saluation.

2 He verily is my strength and my saluation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischiefe against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lie

they giue good words with their mouth, but curſe with their heart.

5 Neuertheleſſe, my ſoule, wait thou ſtill upon God: for my hope is in him.

6 He truly is my ſtrength and my ſaluation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truſt.

8 O put your truſt in him alway (ye people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitfull vpon the weights, they are altogether lighter then vanity it ſelfe.

10 O truſt not in wrong and robbery, giue not your ſelues vnto vanity: if riches increaſe, ſet not your heart vpon them.

11 God ſpake once and twice: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lord art merciſull: for thou rewardeſt euery man according to his worke.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeeke thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindnes is better then the life it ſelfe: my lips ſhall praiſe thee.

5 As long as I liue will I magnifie thee on this manner: and lift vp my hands in thy Name.

6 My ſoule ſhall bee ſatisfied euen as it were with marrow and fatneſſe: when my mouth praiſeth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Becauſe thou haſt beene my helper: therefore vnder the ſhadow of thy wings will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden me.

10 Theſe alſo that ſeeke the hurt of my ſoule: they ſhall go vnder the earth.

11 Let them fall vpon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall reioyce in God, all they alſo that ſweare by him ſhall bee commended: for the mouth of them that ſpeake lies ſhall bee ſtopped.

Exaudi, Dem. Pſal. 64.

HEare my voice, O God, in my prayer: preſerue my life from feare of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Which haue whet their tongne like a ſword: and ſhoot out their arrowes, euen bitter words.

4 That they may priuily ſhoot at him, that is preſect: ſuddenly doe they hit him, and feare not.

5 They courage themſelues in miſchiefe: and commune among themſelues how they may lay ſnares, and ſay that no man ſhall ſee them.

6 They imagine wickedneſſe, and practiſe it: that they keep ſecret among themſelues, euery man in the deepe of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their owne tongues ſhall make them fall: inſomuch that whoſo ſeeth them, ſhall laugh them to ſcorne.

9 And all men that ſee it, ſhal ſay, This hath God done: for they ſhall perceiue that it is his worke.

10 The righteous ſhall reioyce in the Lord, and put his truſt in him: and all they that are true of heart ſhall be glad.

Te decet hymnus. Pſal. 65. { *Euening prayer.*

THou, O God, art praiſed in Sion: and vnto thee ſhall the vow be performed in Ieruſalem.

2 Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

2 My miſdeedes preuaile againſt mee: O be thou merciſull vnto our ſinnes.

3 Bleſſed is the man whom thou chuſeſt, and receiueſt vnto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, euen of thy holy temple.

5 Thou ſhalt ſhew vs wonderfull things in thy righteouſneſſe, O God of our ſaluation: thou that

art

art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the Sea: and the noise of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost parts of the earth shall be afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the little hilles shall reioyce on euery side.

14 The folds shall be full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all yee lands: sing praises vnto the honour of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went thorow the water on foot, there did wee reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue shall not be able to exalt themselues.

7 O praiſe our God (yee people:) and make the voice of his praiſe to be heard.

8 Which holdeth our ſoule in life: and ſuffereth not our feet to ſlip.

9 For thou (O God) haſt prooued vs: thou alſo haſt tryed vs, like as ſiluer is tryed.

10 Thou broughteſt vs into the ſnare: and layedſt trouble vpon our loynes.

11 Thou ſufferedſt men to ride ouer our heads: we went thorow fire and water, and thou broughteſt vs out into a wealthy place.

12 I will goe into thy houſe with burnt offerings: and wil pay thee my vowes which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt ſacrifices, with the incenſe of rammes: I will offer bullockes and goates.

14 O come hither and hearken, all yee that feare God: and I will tell you what he hath done for my ſoule.

15 I called vnto him with my mouth: and gaue him praiſe with my tongue.

16 If I encline vnto wickedneſſe with my heart: the Lord will not heare me.

17 But God hath heard me: and conſidered the voyce of my prayer.

18 Praiſed be God, which hath not caſt out my prayer: nor turned his mercy from me.

Deus miſereatur. Pſal. 67.

GOd be mercifull vnto vs, and bleſſe vs: and ſhew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be known vpon earth: thy ſauing health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the nations reioyce and be glad: for thou ſhalt iudge the folke righteouſly, and gouerne the nations vpon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God euen our owne God ſhall giue vs his bleſſing.

7 God ſhal bleſſe vs: and all the ends of the world ſhall feare him.

Exurgat Deus. } { *Morning*
Pſal. 68. } { *prayer.*

LEt God ariſe, and let his enemies be ſcattered: let them alſo that hate him, flee before him.

2 Like as the ſmoake vaniſheth, ſo ſhalt thou driue them away: and like as wax melteth at the fire, ſo let the vngodly periſh at the preſence of God.

3 But let the righteous be glad and reioyce before God: let them alſo be merry and ioyfull.

4 O ſing vnto God, and ſing praiſes vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horſe, praiſe him in his Name, yea, and reioyce before him.

5 He is a father of the fatherleſſe, and defendeth the cauſe of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captiuity: but letteth the runnagates continue in ſcarceneſſe.

7 O God, when thou wenteſt forth before the people: when thou wenteſt thorow the wildernes;

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was mooued at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine vpon thine inheritance: and refreſhedſt it when it was weary.

10 Thy Congregation ſhall dwell therin: for thou O God, haſt of thy goodnes prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee, and were diſcomfited: and they of the houſhold diuided the ſpoyle.

13 Though ye haue lien among the pots, yet ſhall ye be as the wings of a doue: that is couered with ſiluer wings, and her feathers like gold.

14 When the Almighty ſcattered Kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: euen an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hils? this is Gods hill, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twenty thouſand, euen thouſands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou haſt led captiuity captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praiſed bee the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, even the God of whom commeth ſaluation: God is the Lord by whom wee eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalpe of ſuch a one as goeth on ſtill in his wickedneſſe.

22 The Lord hath ſaid, I will bring my people againe, as I did from Baſan: mine owne will I bring againe, as I did ſometime from the deepe of the ſea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of the dogs may be red through the ſame.

24 It is well ſeene, O God, how thou goeſt: how thou my God and King goeſt in the Sanctuary.

25 The ſingers go before, the minſtrels follow after: in the midſt are the damoſels playing with the Timbrels.

26 Giue thanks, O Iſrael, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iudah their counſell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in vs.

29 For thy Temples ſake at Ieruſalem: ſo ſhall Kings bring preſents vnto thee.

30 When the company of the ſpearemen, and multitude of the mighty are ſcattered abroad among the beaſts of the people, (ſo that they humbly bring pieces of ſiluer:) and when hee hath ſcattered the people that delight in warre.

31 Then ſhall the Princes come out of Egypt: the

the Morians land ſhall ſoone ſtretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O ſing praiſes vnto the Lord.

33 Which ſitteth in the heauens ouer all from the beginning: lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God ouer Iſrael: his worſhip and ſtrength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Iſrael, hee will giue ſtrength and power vnto his people. Bleſſed be God.

Saluum me fac. } *Euening*
Pſal. 69. } *praier.*

SAue me, O God: for the waters are come in, euen vnto my ſoule.

2 I ſtick faſt in the deepe mire, where no ground is: I am come into deepe waters, ſo that the floods run ouer me.

3 I am weary of crying, my throat is dry: my ſight faileth me for waiting ſo long vpon my God.

4 They that hate mee without a cauſe, are more then the haires of my head: they that are mine enemies, and would deſtroy me guiltleſſe, are mighty.

5 I paied them the things that I neuer tooke: God thou knoweſt my ſimpleneſſe, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſtes, bee aſhamed for my cauſe: let not thoſe that ſeeke thee, be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chaſtened my ſelfe with faſting: and that was turned to my reproofe.

11 I put on ſackcloth alſo: and they ieſted vpon me.

12 They that ſit in the gate ſpeake againſt mee: and the drunkards make ſongs vpon me.

13 But, Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare

14 Heare me, O God, in the multitude of thy mercy: euen in the truth of thy ſaluation.

15 Take me out of the myre that I ſinke not: O let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe ſwallow me vp: and let not the pit ſhut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindneſſe is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy ſeruant, for I am in trouble: O haſte thee, and heare me.

19 Draw nigh vnto my ſoule, and ſaue it: O deliuer me, becauſe of mine enemies.

20 Thou haſt knowne my reproofe, my ſhame and my diſhonour: mine aduerſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heauineſſe: I looked for ſome to haue pity on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirſty, they gaue me vineger to drinke.

23 Let their table be made a ſnare to take themſelues withall: and let the things that ſhould haue beene for their wealth, be vnto them an occaſion of falling.

24 Let their eyes be blinded that they ſee not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talke how they may vexe them whom thou haſt wounded.

28 Let them fall from one wickedneſſe to another: and not come into thy righteouſneſſe.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauineſſe: thy helpe (O God) ſhall lift me vp.

31 I will praiſe the Name of God with a ſong: and magnifie it with thankeſgiuing.

32 This alſo ſhall pleaſe the Lord: better then a bullocke that hath hornes and hoofes.

33 And

33 The humble ſhall conſider this, and be glad: ſeeke ye after God, and your ſoule ſhall liue.

34 For the Lord heareth the poore: and deſpiſeth not his priſoners.

35 Let heauen and earth praiſe him: the ſea and all that mooueth therein.

36 For God will ſaue Sion, and build the cities of Iudah: that men may dwell there, and haue it in poſſeſsion.

37 The poſterity alſo of his ſeruants ſhall inherit it: and they that loue his Name ſhall dwel therein.

Deus in adiutorium. Pſal. 70.

HAſte thee, O God, to deliuer me: make haſte to helpe me, O Lord.

2 Let them bee aſhamed and confounded, that ſeeke after my ſoule: let them bee turned backeward and put to confuſion that wiſh me euill.

3 Let them (for their reward) be ſoone brought to ſhame: that cry ouer me, There, there.

4 But let all thoſe that ſeeke thee, be ioyfull and glad in thee: and let all ſuch as delight in thy ſalnation, ſay alway, The Lord be praiſed.

5 As for mee, I am poore and in miſery: haſte thee vnto me (O God.)

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In te, Domine, ſperaui. Pſal. 71. } *Morning prayer.*

IN thee, O Lord, haue I put my truſt, let me neuer be put to confuſion: but rid mee and deliuer me in thy righteouſneſſe, incline thine eare vnto mee, and ſaue mee.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to helpe me, for thou art my houſe of defence, and my caſtle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I been holden vp euer ſince I was borne: thou art hee that tooke mee out of my mothers wombe, my praiſe ſhall be alway of thee.

6 I am

6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeake againſt me, and they that lay wait for my ſoule, take their counſell together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliuer him.

10 Goe not far from me, O God: my God, haſte thee to helpe me.

11 Let them be confounded and periſh, that are againſt my ſoule: let them be couered with ſhame and diſhonour, that ſeeke to doe me euill.

12 As for me, I will patienly abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſſe and ſaluation: for I know no end thereof.

14 I will goe forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

15 Thou (O God) haſt taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forſake me not, O God, in mine old age, when I am gray-headed: vntill I haue ſhewed thy ſtrength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſſe (O God) is very high, and great things are they that thou haſt done: O God, who is like vnto thee?

18 O what great troubles and aduerſities haſt thou ſhewed mee! and yet didſt thou turne and refreſh me: yea, and broughteſt me from the deepe of the earth againe.

19 Thou haſt brought me to great honour: and comforted me on euery ſide.

20 Therefore will I praiſe thee and thy faithfulneſſe (O God) playing vpon an inſtrument of muſicke: vnto thee will I ſing vpon the harpe, O thou holy One of Iſrael.

21 My lips will be faine when I ſing vnto thee: and ſo will my ſoule whom thou haſt deliuered.

22 My tongue alſo ſhall talk of thy righteouſneſſe all

all the day long: for they are confounded and brought vnto ſhame that ſeeke to doe me euill.

Deus, iudicium. Pſal. 72.

GIue the King thy Iudgements (O God:) and thy righteouſneſſe vnto the Kings ſonne.

2 Then ſhall he iudge the people according vnto right: and defend the poore.

3 The mountaines alſo ſhall bring peace: and the little hils righteouſneſſe vnto the people.

4 He ſhall keepe the ſimple folk by their right: defend the children of the poore, and puniſh the wrong doer.

5 They ſhall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 Hee ſhall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the Moone endureth.

8 His dominion ſhall bee alſo from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wilderneſſe ſhall kneele before him: his enemies ſhall licke the duſt.

10 The kings of Tharſis and of the Iſles ſhall giue preſents: the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall downe before him: all nations ſhall doe him ſeruice.

12 For he ſhall deliuer the poore when he crieth; the needie alſo, and him that hath no helper.

13 Hee ſhall be fauourable to the ſimple and needie: and ſhall preſerue the ſoules of the poore.

14 He ſhall deliuer their ſoules from falſehood and wrong: and deare ſhall their blood be in his ſight.

15 He ſhall liue, and vnto him ſhall be giuen of the gold of Arabia: prayer ſhall be made euer vnto him, and daily ſhall he be praiſed.

16 There ſhall be an heape of corne in the earth, high vpon the hils: his fruit ſhall ſhake like Libanus, and ſhall be greene in the citie, like graſſe vpon the earth.

17 His Name ſhall endure for euer, his Name ſhall remaine vnder the Sunne among the poſteritie;

rities: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, euen the God of Iſrael: which onely doth wonderous things.

19 And bleſſed be the Name of his Maieſtie for euer: and all the earth ſhall be filled with his Maieſtie. Amen. Amen.

Quam bonus Iſrael! *Pſal. 73.* — *Euening prayer.*

TRuely God is louing vnto Iſrael: euen vnto ſuch as are of a cleane heart.

2 Neuertheleſſe my feet were almoſt gone: my treadings had well nigh ſlipt.

3 And why? I was grieued at the wicked: I doe alſo ſee the vngodly in ſuch proſperitie.

4 For they are in no perill of death: but are luſtie and ſtrong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cauſe that they be ſo holden with pride: and ouerwhelmed with crueltie.

7 Their eyes ſwell with fatneſſe: and they doe euen what they luſt.

8 They corrupt other, and ſpeake of wicked blaſphemie: their talking is againſt the moſt Higheſt.

9 For they ſtretch foorth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout ſucke they no ſmall aduantage.

11 Tuſh (ſay they) how ſhould God perceiue it: is there knowledge in the moſt Higheſt?

12 Loe, theſe are the vngodly, theſe proſper in the world, and theſe haue riches in poſſeſsion: and I ſaid, Then haue I cleanſed my heart in vaine, and waſhed mine hands in innocency.

13 All the day long haue I beene puniſhed: and chaſtened euery morning.

14 Yea, and I had almoſt ſaid euen as they: but loe, then I ſhould haue condemned the generation of thy children.

15 Then thought I to vnderſtand this: but it was too hard for me.

16 Vntill I went into the Sanctuarie of God: then vnderſtood I the end of theſe men.

17 Namely

17 Namely, how thou doeſt ſet them in ſlipperie places: and caſteſt them downe, and deſtroyeſt them.

18 Oh how ſuddenly do they conſume: periſh, and come to a fearefull end!

19 Yea, euen like as a dreame when one awaketh: ſo ſhalt thou make their image to vaniſh out of the citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So fooliſh was I and ignorant: euen as it were a beaſt before thee.

22 Neuertheleſſe, I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I deſire in compariſon of thee.

25 My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for euer.

26 For loe, they that forſake thee ſhall periſh: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for mee to hold mee faſt by God, to put my truſt in the Lord God: and to ſpeake of all thy workes) in the gates of the daughter of Sion.)

Vt quid, Deus? Pſal. 74.

O God, wherefore art thou abſent from vs ſo long: why is thy wrath ſo hot againſt the ſheepe of thy paſture?

2 O thinke vpon thy Congregation: whom thou haſt purchaſed and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion, wherein thou haſt dwelt.

4 Lift vp thy feet, that thou mayeſt vtterly deſtroy euery enemy: which hath done euill in thy Sanctuary.

5 Thine aduerſaries roare in the midſt of thy Congregations: and ſet vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowne to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof; with axes and hammers,

8 They

8 They haue ſet fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen to the ground.

9 Yea, they ſaid in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houſes of God in the land.

10 We ſee not our tokens, there is not one Prophet more: no not one is there among vs that vnderſtandeth any more.

11 O God, how long ſhall the aduerſary do this diſhonour: how long ſhall the enemy blaſpheme thy Name for euer?

12 Why withdraweſt thou thy hand: why pluckeſt not thou thy right hand out of thy boſome to conſume the enemy?

13 For God is my King of old: the helpe that is done vpon earth, he doeth it himſelfe.

14 Thou diddeſt diuide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leuiathan in pieces: and gaueſt him to be meat for the people in the wilderneſſe.

16 Thou broughteſt out fountaines and waters out of the hard rockes: thou driedſt vp mighty waters.

17 The day is thine, and the night is thine: thou haſt prepared the light and the Sunne.

18 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliuer not the ſoule of thy turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkneſſe, and cruell habitations.

22 Oh let not the ſimple goe away aſhamed: but let the poore and needy giue praiſe vnto thy Name.

23 Ariſe, O God, maintaine thine own cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voyce of thine enemies: the preſumption of them that hate thee encreaſeth euer more and more.

Confitebimur tibi. } { *Morning*
Pſal. 75. } { *prayer.*

VNto thee (O God) doe we giue thanks: vnto thee doe we giue thankes.

2 Thy Name alſo is ſo nigh: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I ſhall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I ſaid vnto the fooles, Deale not ſo madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and ſpeake not with a ſtiffe necke.

7 For promotion commeth neither from the eaſt, nor from the weſt: nor yet from the ſouth.

8 And why? God is the Iudge: hee putteth downe one, and ſetteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the ſame.

10 As for the dregs thereof: all the vngodly of the earth ſhall drinke them and ſucke them out.

11 But I will talke of the God of Iacob: and praiſe him for ever.

12 All the hornes of the vngodly alſo will I breake: and the hornes of the righteous ſhall bee exalted.

Notus in Iudea. Pſal. 76.

IN Iury is God knowne: his Name is great in Iſrael.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the ſhield, the ſword, and the battell.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they haue ſlept their ſleepe: and all the men, whoſe hands are mightie, haue found nothing.

6 At thy rebuke (O God of Iacob:) both the charet and horſe are fallen.

7 Thou, euen thou art to be feared: and who may ſtand in thy ſight when thou art angry.

8 Thou

8 Thou didſt cauſe thy iudgement to be heard from heauen: the earth trembled, and was ſtill.

9 When God aroſe to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenes of man ſhall turne to thy praiſe: and the fierceneſſe of them ſhalt thou refraine.

11 Promiſe vnto the Lord your God, and keepe it, all ye that be round about him: bring preſents vnto him that ought to be feared.

12 He ſhall refraine the ſpirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Pſal. 77.

I Will cry vnto God with my voice: euen vnto God will I cry with my voyce, and hee ſhall hearken vnto me.

2 In the time of my trouble I ſought the Lord: my ſore ran and ceaſed not, in the night ſeaſon my ſoule refuſed comfort.

3 When I am in heauineſſe, I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdeſt mine eyes waking: I am ſo feeble that I cannot ſpeake.

5 I haue conſidered the dayes of old: and the yeeres that are paſt.

6 I call to remembrance my Song: and in the night I commune with mine owne heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promiſe come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he ſhut vp his louing kindneſſe in diſpleaſure?

10 And I ſaid, It is mine owne infirmity: but I wil remember the yeeres of the right hand of the moſt Higheſt.

11 I will remember the workes of the Lord: and call to minde the wonders of old time.

12 I will thinke alſo of all thy workes: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God (as our God?)

14 Thou art the God that doth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily deliuered thy people: euen the ſonnes of Iacob and Ioſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds powred out water, the ayre thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings ſhone vpon the ground, the earth was mooued, and ſhooke withall.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footeſteps are not knowne.

20 Thou leddeſt thy people like ſheepe: by the hand of Moſes and Aaron.

Attendite, populo. Pſal. 78. } *Euening prayer.*

HEare my Law, O my people: eneline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old.

3 Which we haue heard and knowne: and ſuch as our fathers haue told vs.

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 Hee made a Couenant with Iacob, and gaue Iſrael a Law: which hee commanded our forefathers to teach their children.

6 That their poſterity might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might ſhew their children the ſame.

8 That they might put their truſt in God: and not to forget the workes of God, but to keepe his Commandements.

9 And not to bee as their forefathers, a faithleſſe and ſtubborne generation: a generation, that ſet not their heart aright, and whoſe ſpirit cleaued not ſtedfaſtly vnto God.

10 Like as the children of Ephraim: which being harneſſed, and carrying bowes, turned themſelues backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law,

12 But

12 But forgate what he had done: and the wonderfull worke that he had ſhewed for them.

13 Maruellous things did he in the ſight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea, and let them go thorow: he made the waters to ſtand on an heape.

15 In the day time alſo he led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rockes in the wilderneſſe: and gaue them drinke thereof, as it had beene out of the great depth.

17 He brought waters out of the ſtony rocke: ſo that it guſhed out like the riuers.

18 Yet for all this they ſinned more againſt him: and prouoked the moſt Higheſt in the wilderneſſe.

19 They tempted God in their hearts: and required meat for their luſt.

20 They ſpake againſt God alſo, ſaying: Shall God prepare a table in the wilderneſſe?

21 He ſmote the ſtony rocke indeed, that the water guſhed out, and the ſtreames flowed withall: but can he giue bread alſo, or prouide fleſh for his people?

22 When the Lord heard this, hee was wroth: ſo the fire was kindled in Iacob, and there came vp heauy diſpleaſure againſt Iſrael.

23 Becauſe they beleeued not in God: and put not their truſt in his helpe.

24 So hee commanded the clouds aboue: and opened the doores of heauen.

25 He rained downe Manna alſo vpon them for to eat: and gaue them food from heauen.

26 So man did eate Angels food: for hee ſent them meat enough.

27 He cauſed the Eaſt wind to blow vnder heauen: and through his power hee brought in the South-weſt wind.

28 He rained fleſh vpon them as thicke as duſt: and feathered fowles like as the ſand of the Sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne deſire: they were not diſappointed of their luſt.

31 But while the meat was yet in their mouthes,

the heauy wrath of God came vpon them, and ſlew the wealthieſt of them : yea, and ſmote downe the choſen men that were in Iſrael.

32 But for all this they ſinned yet more: and beleeued not his wondrous workes.

33 Therefore their dayes did he conſume in vanitie : and their yeeres in trouble.

34 When he ſlew them, they ſought him : and turned them early, and enquired after God.

35 And they remembred that God was their ſtrength : and that the high God was their Redeemer.

36 Neuertheleſſe, they did but flatter him with their mouth : and diſſembled with him in their tongue.

37 For their heart was not whole with him : neither continued they ſtedfaſt in his Couenant.

38 But he was ſo mercifull that hee forgaue their miſdeeds : and deſtroyed them not.

39 Yea, many a time turned he his wrath away : and would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh : and that they were euen a wind that paſſeth away, and commeth not againe.

41 Many a time did they prouoke him in the wilderneſſe : and grieued him in the deſert.

42 They turned backe and tempted God : and moued the holy One in Iſrael.

43 They thought not of his hand : and of the day when he deliuered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : ſo that they might not drinke of the riuers.

46 He ſent lice among them, and deuoured them vp : and frogs to deſtroy them.

47 He gaue their fruit vnto the caterpillar : and their labor vnto the graſhopper.

48 He deſtroyed their vines with haileſtones : and their mulbery trees with the froſt.

49 He ſmote their cattell alſo with haileſtones : and their flockes with hot thunderbolts.

50 He caſt vpon them the furiouſneſſe of his wrath, anger, diſpleaſure, and trouble : and ſent euill angels among them,

51 He made a way to his indignation, and ſpared not their ſoule from death: but gaue their life ouer to the peſtilence.

52 And ſmote all the firſt borne in Egypt: the moſt principall and mightieſt in the dwellings of Ham.

53 But as for his owne people, he led them forth like ſheepe: and carried them in the wilderneſſe like a flocke.

54 He brought them out ſafely that they ſhould not feare: and ouerwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them: cauſed their land to be diuided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his Teſtimonies.

58 But turned their backes, and fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they grieued him with their hill Altars: and prouoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and tooke ſore diſpleaſure at Iſrael.

61 So that hee forſooke the Tabernacle in Silo: euen the tent that hee had pitched among them.

62 He deliuered their power into captiuity: and their beauty into the enemies hand.

63 He gaue his people ouer alſo vnto the ſword: and was wroth with his inheritance.

64 The fire conſumed their young men: and their maidens were not giuen to marriage.

65 Their Prieſts were ſlaine with the ſword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of ſleepe: and like a giant refreſhed with wine.

67 Hee ſmote his enemies in the hinder parts: and put them to a perpetuall ſhame.

68 He refuſed the Tabernacle of Ioſeph: and choſe not the tribe of Ephraim.

69 But

69 But chose the tribe of Iudah: euen the hill of Sion, which he loued.

70 And there he builded his Temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheepe-folds.

72 As he was following the Ewes great with young ones, he tooke him: that he might feed Iacob his people, and Israel his inheritance.

73 So hee fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. } { *Morning*
Psal. 79. } { *prayer.*

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to bee meat vnto the fowles of the aire: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue thy shed like water on euery side of Hierusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowne thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iacob: and laid waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore doe the heathen say: Where is now their God?

11 O let the vengeance of thy ſeruants blood that is ſhed: be openly ſhewed vpon the heathen in our ſight.

12 O let the ſorrowfull ſighing of the priſoners come before thee: according to the greatneſſe of thy power preſerue thou thoſe that are appointed to die.

13 And for the blaſphemy wherewith our neighbours haue blaſphemed thee: reward thou them (O Lord) ſeuen fold into their boſome.

14 So we that be thy people, and ſheepe of thy paſture, ſhall giue thee thankes for euer: and will alway be ſhewing forth thy praiſe from generation to generation.

Qui regis Iſrael. Pſal. 80.

HEare, O thou Shepherd of Iſrael, thou that leadeſt Ioſeph like a ſheepe: ſhew thy ſelfe alſo thou that ſitteſt vpon the Cherubims.

2 Before Ephraim, Benjamin, and Manaſſes: ſtir vp thy ſtrength, and come and helpe vs.

3 Turne vs againe, O God: ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſtes: how long wilt thou be angry with thy people that praieth?

5 Thou feedeſt them with the bread of teares: and giueſt them plenteouſneſſe of teares to drinke.

6 Thou haſt made vs a very ſtriſe vnto our neighbours: and our enemies laugh vs to ſcorne.

7 Turne vs againe, thou God of hoſtes: ſhew the light of thy countenance, and wee ſhall bee whole.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roome for it: and when it had taken root, it filled the land.

10 The hills were couered with the ſhadow of it: and the boughes thereof were like the goodly Cedar trees.

11 Shee ſtretched out her branches vnto the ſea: and her boughes vnto the riuer.

12 Why haſt thou then broken downe her hedge: that all they that goe by, plucke of her grapes?

13 The wilde Bore out of the wood doth root it

vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe thou God of hostes, looke downe from heauen: behold, and visite this vine,

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hosts: shew the light of thy countenance, and wee shall bee whole.

Exultate Deo. Psal. 81.

SIng we merrily vnto God our strength: make a cheerefull noise vnto the God of Iacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the Trumpet in the new Moone: euen in the time appointed, and vpon our solemne Feast day.

4 For this was made a Statute for Israel: and a Law of the God of Iacob.

5 This he ordained in Ioseph for a Testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts

lust:

luſt: and let them follow their own imaginations.

14 O that my people would haue hearkened vnto me: for if Iſrael had walked in my wayes,

15 I ſhould ſoone haue put downe their enemies: and turned mine hand againſt their aduerſaries.

16 The haters of the Lord ſhould haue bin found liars: but their time ſhould haue endured for euer.

17 He ſhould haue fed them alſo with the fineſt wheat flowre: and with hony out of the ſtony rocke ſhould I haue ſatisfied thee.

Deus ſtetit. } { *Euening*
Pſal. 82. } { *prayer.*

GOd ſtandeth in the Congregation of Princes: he is a Iudge among gods.

2 How long will ye giue wrong iudgement: and accept the perſons of the vngodly?

3 Defend the poore and fatherleſſe: ſee that ſuch as be in need and neceſsity, haue right.

4 Deliuer the out-caſt and poore: ſaue them from the hand of the vngodly.

5 They will not be learned, nor vnderſtand, but walke on ſtill in darkenes: all the foundations of the earth be out of courſe.

6 I haue ſayd, ye are gods: and ye all are children of the moſt Higheſt.

7 But ye ſhall die like men: and fall like one of the Princes.

8 Ariſe, O God, and iudge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Deus quis ſimilis? Pſal 83.

HOld not thy tongue, O God, keepe not ſtill ſilence: refraine not thy ſelfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily againſt thy people: and taken counſell againſt thy ſecret ones.

4 They haue ſaid, Come, and let vs root them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they haue caſt their heads together with one conſent: and are confederate againſt thee.

6 The Tabernacles of the Edomites, and the Iſmaelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philiſtines

ſhines, with them that dwell at Tyre.

8 Aſſur alſo is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Midianites: vnto Siſera, and vnto Iabin, at the brooke of Kiſon.

10 Which periſhed at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which ſay, Let vs take to our ſelues: the houſes of God in poſſeſsion.

13 O my God, make them like vnto a wheele: and as the ſtubble before the wind.

14 Like as the fire that burneth vp the wood: and as the flame that conſumeth the mountaines.

15 Perſecute them euen ſo with thy tempeſt: and make them afraid with thy ſtorme.

16 Make their faces aſhamed, O Lord: that they may ſeeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to ſhame and periſh.

18 And they ſhall know that thou, whoſe Name is Iehouah: art only the moſt Higheſt ouer all the earth.

Quam dilecta! Pſal. 84.

O How amiable are thy dwellings: thou Lord of hoſtes!

2 My ſoule hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh reioyce in the liuing God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young: euen thine Altars, O Lord of hoſtes, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy wayes.

6 Which going thorow the vale of miſery, vſe it for a well: and the pooles are filled with water.

7 They will goe from ſtrength to ſtrength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hoſtes, heare my prayer: hearken, O God of Iacob.

9 Behold, O God our defender: and looke vpon the face of thine Anointed.

10 For one day in thy Courts: is better then a thouſand.

11 I had rather be a doore-keeper in the houſe of my God: then to dwell in the tents of vngodlineſſe.

12 For the Lord God is a light and defence: the Lord will giue grace and worſhip, and no good thing ſhall he withhold from them that liue a godly life.

13 O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

Benedixiſti, Domine. Pſal. 85.

LOrd, thou art become gracious vnto thy land: thou haſt turned away the captiuity of Iacob.

2 Thou haſt forgiuen the offence of thy people: and couered all their ſinnes.

3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger ceaſe from vs.

5 Wilt thou be diſpleaſed at vs for euer: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy ſaluation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeake peace vnto his people, and to his Saints, that they turne not againe.

9 For his ſaluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſſe and peace haue kiſſed each other.

11 Trueth ſhall flouriſh out of the earth: and righteouſneſſe hath looked downe from heauen.

12 Yea, the Lord ſhall ſhew louing kindneſſe: and our land ſhall giue her increaſe.

13 Righteouſneſſe ſhall goe before him: and he ſhall direct his going in the way.

Inclina

Inclina, Domine. } { *Morning*
Pſal. 86. } { *prayer.*

BOw downe thine eare, O Lord, and heare mee: for I am poore and in miſery.

2 Preſerue thou my ſoule, for I am holy: my God, ſaue thy ſeruant that putteth his truſt in thee.

3 Be mercifull vnto me, O Lord: for I will call daily vpon thee.

4 Comfort the ſoule of thy ſeruant: for vnto thee, O Lord, doe I lift vp my ſoule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer: and pondet the voyce of mine humble deſires.

7 In the time of my trouble I will call vpon thee: for thou heareſt me.

8 Among the gods there is none like vnto thee, O Lord: there is not one that can doe as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy Name for euermore.

13 For great is thy mercy toward me: and thou haſt deliuered my ſoule from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men haue ſought after my ſoule, and haue not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſsion and mercy: long-ſuffering, plenteous in goodneſſe and truth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy ſtrength vnto thy ſeruant, and helpe the ſonne of thine handmaid.

17 Shew ſome good token vpon mee for good, that they which hate me, may ſee it, and bee aſha-

med:

med: becauſe thou, Lord, haſt holpen me, and comforted me.

Fundamenta eius. Pſal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are ſpoken of thee: thou City of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philiſtines alſo: and they of Tyre, with the Morians, loe there was he borne.

5 And of Sion it ſhall be reported, that he was borne in her: and the moſt High ſhall eſtabliſh her.

6 The Lord ſhall rehearſe it when hee writeth vp the people: that he was borne there.

7 The ſingers alſo and trumpeters ſhall he rehearſe: all my freſh ſprings ſhall be in thee.

Domine Deus. Pſal. 88.

O Lord God of my ſaluation, I haue cryed day and night before thee: O let my prayer enter into thy preſence, incline thine eare vnto my calling.

2 For my ſoule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue beene euen as a man that hath no ſtrength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou haſt laid me in the loweſt pit: in a place of darkeneſſe, and in the deepe.

6 Thine indignation lieth hard vpon mee: and thou haſt vexed me with all thy ſtormes.

7 Thou haſt put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get forth.

9 My ſight faileth for very trouble: Lord, I haue called daily vpon thee, I haue ſtretched out mine hands vnto thee.

10 Doeſt thou ſhew wonders among the dead: or ſhall the dead riſe vp againe, and praiſe thee?

11 Shall thy louing kindneſſe be ſhewed in the graue: or thy faithfulneſſe in deſtruction?

12 Shall thy wondrous workes be knowne in the darke;

darke: and thy righteouſneſſe in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoule: and hideſt thou thy face from me?

15 I am in miſery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I ſuffered with a troubled mind.

16 Thy wrathfull diſpleaſure goeth ouer mee: and the feare of thee hath vndone me.

17 They came round about me daily like water: and compaſſed me together on euery ſide.

18 My louers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Miſericordias Domini. } *Euening*
Pſal. 89. } *prayer.*

MY ſong ſhall bee alway of the louing kindneſſe of the Lord: with my mouth will I euer bee ſhewing thy truth from one generation to another.

2 For I haue ſaid, Mercy ſhall be ſet vp for euer: thy trueth ſhalt thou ſtabliſh in the heauens.

3 I haue made a Couenant with my choſen: I haue ſworne vnto Dauid my ſeruant.

4 Thy ſeed will I ſtabliſh for euer: and ſet vp thy throne from one generation to another.

5 O Lord, the very heauens ſhall praiſe thy wondrous workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the clouds: that ſhall be compared vnto the Lord?

7 And what is he among the gods: that ſhall be like vnto the Lord?

8 God is very greatly to be feared in the counſell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hoſtes, who is like vnto thee: thy truth (moſt mighty Lord) is on euery ſide.

10 Thou ruleſt the raging of the Sea: thou ſtilleſt the waues thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mightie arme.

12 The heauens are thine, the earth alſo is thine:

thou

thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the North and the South: Tabor and Hermon ſhall reioyce in thy Name.

14 Thou haſt a mighty arme: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſſe and equity is the habitation of thy ſeat: mercy and truth ſhall go before thy face.

16 Bleſſed is the people (O Lord) that can reioyce in thee: they ſhall walke in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſſe ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy louing kindneſſe thou ſhalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions vnto thy Saints, and ſaidſt: I haue laid helpe vpon one that is mighty, I haue exalted one choſen out of the people.

21 I haue found Dauid my ſeruant: with my holy oile haue I anointed him.

22 My hand ſhall hold him faſt: and mine arme ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence: the ſonne of wickedneſſe ſhall not hurt him.

24 I ſhall ſmite downe his foes before his face; and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horne be exalted.

26 I will ſet his dominion alſo in the Sea: and his right hand in the floods.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſaluation.

28 And I will make him my firſt borne: higher then the Kings of the earth.

29 My mercy will I keep for him for euermore: and my Couenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forſake my Law: and walke not in my Iudgements.

32 If they breake my Statutes, and keepe not my Com-

Commandements: I will visit their offences with the rod, and their sinne with scourges.

33 Neuertheleſſe, my louing kindneſſe will I not vtterly take from him: nor ſuffer my truth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue ſworne once by my holineſſe, that I will not faile Dauid.

35 His ſeed ſhall endure for euer: and his ſeat is like as the Sunne before me.

36 Hee ſhall ſtand faſt for euermore as the Moone: and as the faithfull witneſſe in heauen.

37 But thou haſt abhorred and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the Couenant of thy ſeruant: and caſt his crowne to the ground.

39 Thou haſt ouerthrowne all his hedges: and broken downe his ſtrong holds.

40 All they that go by, ſpoyle him: and he is become a rebuke to his neighbours.

41 Thou haſt ſet vp the right hand of his enemies: and made all his aduerſaries to reioyce.

42 Thou haſt taken away the edge of his ſword: and gineſt him not victory in the battell.

43 Thou haſt put out his glory: and caſt his throne downe to the ground.

44 The dayes of his youth haſt thou ſhortned: and couered him with diſhonour.

45 Lord how long wilt thou hide thy ſelfe, for euer: and ſhall thy wrath burne like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men, for nought?

47 What man is he that liueth, and ſhall not ſee death: and ſhall he deliuer his ſoule from the hand of hell?

48 Lord, where are thy old louing kindneſſes: which thou ſwareſt vnto Dauid in thy truth?

49 Remember (Lord) the rebuke that thy ſeruants haue: and how I do beare in my boſome the rebukes of many people.

50 Wherewith thine enemies haue blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed be the Lord for euermore. Amen. Amen.

Domine

Domine, refugium. } { *Morning*
Pſal. 90. } { *prayer.*

LOrd, thou haſt beene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlaſting, and world without end.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, Come againe ye children of men.

4 For a thouſand yeeres in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſuddenly like the graſſe.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp, and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathfull indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſinnes in the ſight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threeſcore yeeres and ten, and though men be ſo ſtrong, that they come to foureſcore yeeres: yet is their ſtrength then but labour and ſorrow, ſo ſoone paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, ſo is thy diſpleaſure.

12 O teach vs to number our dayes: that wee may apply our hearts vnto wiſedome.

13 Turne thee againe (O Lord) at the laſt: and be gracious vnto thy ſeruants.

14 O ſatisfie vs with thy mercy, and that ſoone: ſo ſhall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after the time that thou haſt plagued vs: and for the yeeres wherein we haue ſuffered aduerſitie.

16 Shew thy ſeruants thy worke: and their children thy glory.

17 And

17 And the glorious Maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHoso dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in darknesse: nor for the sickenesse that destroieth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eies shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall none euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy waies.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go vpon the lion and adder: the young lion and the dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because hee hath known my Name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing praises vnto thy Name, O most Highest,

2 To tell of thy louing kindneſſe early in the morning: and of thy truth in the night ſeaſon.

3 Vpon an inſtrument of ten ſtrings, and vpon the Lute: vpon a loud inſtrument,, and vpon the Harp.

4 For thou Lord haſt made mee glad through thy workes: and I will reioyce in giuing praiſe for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwiſe man doth not well conſider this: and a foole doth not vnderſtand it.

7 When the vngodly are greene as the graſſe, and when all the workers of wickedneſſe doe flouriſh: then ſhall they bee deſtroyed for euer but thou Lord art the moſt Higheſt for euermore.

8 For loe thine enemies, O Lord, loe thine enemies ſhall periſh: and all the workers of wickedneſſe ſhall be deſtroyed.

9 But mine horne ſhall bee exalted like the horne of an Vnicorne: for I am anointed with freſh oile.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine eare ſhall heare his deſire of the wicked that ariſe vp againſt me.

11 The righteous ſhall flouriſh like a palme tree: and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts (of the houſe) of our God.

13 They alſo ſhall bring foorth more fruit in their age: and ſhall be fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no vnrighteouſneſſe in him.

Dominus regnauit. } {*Euening.*
Pſal. 93. } {*prayer.*

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell and girded himſelfe with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be mooued.

3 Euer ſince the world began hath thy ſeat been prepared: thou art from euerlaſting.

4 The floods are riſen, O Lord, the floods haue lift vp their voice: the floods lift vp their waues.

5 The waues of the Sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy Teſtimonies, O Lord, are very ſure: holineſſe becommeth thine houſe for euer.

Deus vltionum. Pſal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, ſhew thy ſelfe.

2 Ariſe thou Iudge of the world: and reward the proud after their deſerning.

3 Lord, how long ſhall the vngodly: how long ſhall the vngodly triumph?

4 How long ſhall all wicked doers ſpeake ſo diſdainefully: and make ſuch proud boaſting?

5 They ſmite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the ſtranger: and put the fatherleſſe to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Iacob regard it.

8 Take heed, ye vnwiſe among the people: O ye fooles, when will ye vnderſtand?

9 He that planted the eare, ſhall he not heare? or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Bleſſed is the man whom thou chaſteneſt (O Lord:) and teacheſt him in thy Law.

13 That thou maieſt giue him patience in time of aduerſitie: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forſake his inheritance.

15 Vntill righteouſneſſe turne againe vnto iudgment: all ſuch as be true in heart ſhall follow it.

16 Who will riſe vp with mee againſt the wicked: or who will take my part againſt the euill doers?

17 If the Lord had not helped mee: it had not failed, but my ſoule had beene put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercy (O Lord) held me vp.

19 In the multitude of the ſorrowes that I had in my heart: thy comforts haue refreſhed my ſoule.

20 Wilt thou haue any thing to doe with the ſtoole of wickedneſſe: which imagineth miſchiefe as a law?

21 They

21 They gather them together againſt the ſoule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſſe, and deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

Venite, exultemus. Pſal. 95. { *Morning prayer.*

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

2 Let vs come before his preſence with thankeſgiuing: and ſhew our ſelues glad in him with Pſalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hands are all the corners of the earth: and the ſtrength of the hils is his alſo.

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worſhip and fall downe: and kneele before the Lord our Maker.

7 For he is the Lord our God: and wee are the people of his paſture, and the ſheepe of his hands.

8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.

9 When your fathers tempted mee: prooued mee, and ſaw my workes.

10 Fourty yeares long was I grieued with this generation, and ſaid: It is a people that doe erre in their hearts, for they haue not knowne my wayes.

11 Vnto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing vnto the Lord a new Song: ſing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praiſe his Name: be telling of his ſaluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared then all gods.

5 As

5 As for all the gods of the heathen, they bee but idoles: but it is the Lord that made the heauens

6 Glory and worſhip are before him: power and honour are in his Sanctuary.

7 Aſcribe vnto the Lord, (O ye kindreds of the people:) aſcribe vnto the Lord worſhip and power.

8 Aſcribe vnto the Lord the honour due vnto his Name: bring preſents, and come into his Courts.

9 O worſhip the Lord in the beautie of holineſſe: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is hee which hath made the round world ſo faſt that it cannot be mooued, and how that he ſhall iudge the people righteouſly.

11 Let the heauens reioyce, and let the earth be glad: let the Sea make a noiſe, & all that therein is.

12 Let the field be ioyfull, and all that is in it: then ſhall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteouſneſſe to iudge the world, and the people with his truth.

Dominus regnauit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea the multitude of the Iles may be glad thereof.

2 Clouds and darkeneſſe are round about him: righteouſneſſe and iudgement are the habitation of his ſeat.

3 There ſhall goe a fire before him: and burne vp his enemies on euery ſide.

4 His lightnings gaue ſhine vnto the world: the earth ſaw it, and was afraid.

5 The hils melted like waxe at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heauens haue declared his righteouſneſſe: and all the people haue ſeene his glory.

7 Confounded be all they that worſhip carued images, and that delight in vaine gods: worſhip him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iudah were glad, becauſe of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth; thou art exalted farre aboue all gods.

10 O yee

10 O ye that loue the Lord, ſee that ye hate the thing which is euill: the Lord preſerueth the ſoules of his Saints, he ſhall deliuer them from the hand of the vngodly.

11 There is ſprung vp a light for the righteous: and ioyfull gladneſſe for ſuch as be true hearted.

12 Reioyce in the Lord ye righteous: and giue thankes for a remembrance of his holineſſe.

Cantate Domino. Pſal. 98. } { *Euening prayer.*

O Sing vnto the Lord a new ſong: for he hath done maruellous things.

2 With his owne right hand, and with his holy arme: hath he gotten himſelfe the victory.

3 The Lord declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſight of the heathen.

4 He hath remembred his mercy and trueth toward the houſe of Iſrael: and all the ends of the world haue ſeene the ſaluation of our God.

5 Shew your ſelues ioyfull vnto the Lord, all yee lands: ſing, reioyce, and giue thankes.

6 Praiſe the Lord vpon the harpe: ſing to the harpe with a Pſalme of thankeſgiuing.

7 With trumpets alſo and ſhawmes: O ſhew your ſelues ioyfull before the Lord the King.

8 Let the Sea make a noyſe, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills bee ioyfull together before the Lord: for hee is come to iudge the earth.

10 With righteouſneſſe ſhall hee iudge the world: and the people with equity.

Dominus regnauit. Pſal. 99.

THe Lord is King, be the people neuer ſo vnpatient: he ſitteth betweene the Cherubims, be the earth neuer ſo vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They ſhall giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou haſt prepared equity: thou haſt executed iudgement and righteouſneſſe in Iacob.

5 O

5 O magnifie the Lord our God: and fall downe before his footſtoole, for he is holy.

6 Moſes and Aaron among his Prieſts, and Samuel among ſuch as call vpon his Name: theſe called vpon the Lord, and he heard them.

7 He ſpake vnto them out of the cloudy pillar: for they kept his Teſtimonies, and the Law that he gaue them.

8 Thou heardeſt them (O Lord our God:) thou forgaueſt them, O God, and puniſhedſt their owne inuentions.

9 O magnifie the Lord our God, and worſhip him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Pſal. 100.

O Be ioyfull in the Lord, all yee lands: ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God, it is he that hath made vs, and not we our ſelues: wee are his people, and the iheepe of his paſture.

3 O goe your way into his gates with thankſgiuing, and into his courts with praiſe, be thankfull vnto him, and ſpeake good of his Name.

4 For the Lord is gracious, his mercy is euerlaſting: and his trueth endureth from generation to generation.

Miſericordiam, & iudicium. Pſal. 101.

MY Song ſhall be of mercy and iudgement: vnto thee, O Lord, will I ſing.

2 O let me haue vnderſtanding: in the way of godlineſſe.

3 When wilt thou come vnto me: I will walke in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſinnes of vnfaithfulneſſe: there ſhall no ſuch cleaue vnto me.

5 A froward heart ſhall depart from mee: I will not know a wicked perſon.

6 Whoſo priuily ſlandereth his neighbour: him will I deſtroy.

7 Who ſo hath alſo a proud looke and high ſtomacke: I will not ſuffer him.

8 Mine eyes looke vpon ſuch as be faithfull in the land: that they may dwell with me.

9 Who ſo leadeth a godly life: he ſhall be my ſeruant.

10 There

10 There ſhall no deceitfull perſon dwell in my houſe: he that telleth lies ſhall not tarry in my ſight.

11 I ſhall ſoone deſtroy all the vngodly that are in the land: that I may root out all wicked doers from the City of the Lord.

Domine, exaudi. } *Morning*
Pſal. 102. } *prayer.*

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me when I call, O heare me, and that right ſoone.

3 For my dayes are conſumed away like ſmoake: and my bones are burnt vp as it were a fire brand.

4 My heart is ſmitten downe and withered like graſſe: ſo that I forget to eat my bread.

5 For the voyce of my groning: my bones will ſcarce cleane to my fleſh.

6 I am become like a Pelican in the wildernes: and like an Owle that is in the deſert.

7 I haue watched, and am euen as it were a Sparrow: that ſitteth alone vpon the houſe top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are ſworne together againſt me.

9 For I haue eaten aſhes as it were bread: and mingled my drinke with weeping.

10 And that becauſe of thine indignation and wrath: for thou haſt taken mee vp, and caſt mee downe.

11 My dayes are gone like a ſhadow: and I am withered like graſſe.

12 But thou (O Lord) ſhalt endure for euer: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy ſeruants think vpon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhall feare thy Name, O Lord: and all the Kings of the earth thy Maieſtie.

16 When the Lord ſhall build vp Sion: and when his glory ſhall appeare.

17 When he turneth him vnto the prayer of the poore deſtitute: and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after: and the people which ſhall be borne, ſhall praiſe the Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of ſuch as be in captiuity: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worſhip at Hieruſalem.

22 When the people are gathered together: and the kingdomes alſo to ſerue the Lord.

23 He brought down my ſtrength in my iourney: and ſhortened my dayes.

24 But I ſaid, O my God, take me not away in the midſt of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning haſt laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They ſhall periſh, but thou ſhalt endure: they all ſhall waxe old as doth a garment.

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy yeeres ſhall not faile.

28 The children of thy ſeruants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

Benedic, anima mea. Pſal. 103.

PRaiſe the Lord, O my ſoule: and all that is within me, prayſe his holy Name.

2 Praiſe the Lord, O my ſoule: and forget not all his benefits.

3 Which forgiueth all thy ſinne: and healeth all thine infirmities.

4 Which ſaueth thy life from deſtruction: and crowneth thee with mercy and louing kindneſſe.

5 Which ſatisfieth thy mouth with good things: making thee yong and luſty as an Eagle.

6 The Lord executeth righteouſneſſe, and iudgement: for all them that are oppreſſed with wrong.

7 He ſhowed his wayes vnto Moſes: his works vnto the children of Iſrael.

8 The Lord is full of compaſsion and mercy: long ſuffering, and of great goodneſſe.

9 Hee

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 Hee hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so far hath he set our sins from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for hee flourisheth as a flower of the field.

16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seat in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, yee that excell in strength: yee that fulfill his Commandement, and hearken vnto the voice of his words.

21 O praise the Lord, all yee his hosts: yee seruants of his that doe his pleasure.

22 O speake good of the Lord, all yee workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic, anima mea. *Psal.* 104. } { *Euening prayer.*

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiesty & honour.

2 Thou deckest thy selfe with light, as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which laieth the beames of his chambers in the waters: and maketh the clouds his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels ſpirits: and his miniſters a flaming fire.

5 Hee laid the foundations of the earth: that it neuer ſhould moone at any time.

6 Thou couereaſt it with the deepe like as with a garment: the waters ſtand in the hilles.

7 At thy rebuke they flee: at the voice of thy thunder they are afraide.

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds, which they ſhall not paſſe: neither turne againe to couer the earth.

10 He ſendeth his ſprings into the riuers: which runne among the hilles.

11 All beaſts of the field drinke thereof: and the wilde aſſes quench their thirſt.

12 Beſides them ſhall the fowles of the aire haue their habitation: and ſing among the branches.

13 He watereth the hilles from aboue: the earth is filled with the fruit of thy workes.

14 He bringeth foorth graſſe for the cattell: and greene herbe for the ſeruice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oile to make him a chearefull countenance, and bread to ſtrengthen mans heart.

16 The trees of the Lord alſo are full of ſap: euen the Cedars of Libanus which hee hath planted.

17 Wherein the birds make their neſts: and the fir-trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde goates: and ſo are the ſtonie rockes for the conies.

19 Hee appointed the Moone for certaine ſeaſons: and the Sunne knoweth his going downe.

20 Thou makeſt darkeneſſe, that it may bee night: wherein all the beaſts of the forreſt doe moone.

21 The Lions roaring after their prey: do ſeeke their meat at God.

22 The Sunne ariſeth, and they get them away together: and lay them downe in their dens.

23 Man goeth foorth to his worke, and to his labour: vntill the euening.

24 O

24 O Lord, how manifold are thy workes: in wiſedome haſt thou made them all, the earth is full of thy riches.

25 So is the great and wide Sea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

26 There goe the ſhips, and there is that Leuiathan: whom thou haſt made to take his paſtime therein.

27 Theſe wait all vpon thee: that thou mayeſt giue them meat in due ſeaſon.

28 When thou giueſt it them: they gather it, and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned againe to their duſt.

30 When thou letteſt thy breath goe forth, they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious maieſtie of the Lord ſhall endure for euer: the Lord ſhall reioyce in his workes.

32 The earth ſhall tremble at the looke of him: if he doe but touch the hills, they ſhall ſmoake.

33 I will ſing vnto the Lord as long as I liue: I will praiſe my God while I haue my being.

34 And ſo ſhall my words pleaſe him: my ioy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the vngodly ſhall come to an end: praiſe thou the Lord, O my ſoule, praiſe the Lord.

Confitemini Domino. } { *Morning*
Pſal. 105. } { *prayer.*

O Giue thanks vnto the Lord, and call vpon his Name: tell the people what things he hath done.

2 O let your ſongs bee of him, and praiſe him: and let your talking be of all his wondrous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that ſeeke the Lord.

4 Seeke the Lord and his ſtrength: ſeeke his face euermore.

5 Remember the maruellous works that he hath done: his wonders, and the iudgments of his mouth.

6 O ye ſeed of Abraham his ſeruant: yee children of Iacob his choſen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath beene alway mindfull of his Couenant and promiſe: that he made to a thouſand generations.

9 Euen the Couenant that hee made with Abraham: and the oath that he ſware vnto Iſaac.

10 And appointed the ſame vnto Iacob for a law: and to Iſrael for an euerlaſting Teſtament.

11 Saying, Vnto thee will I giue the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He ſuffered no man to doe them wrong: but reproued euen kings for their ſakes.

15 Touch not mine Anointed: and doe my prophets no harme.

16 Moreouer, hee called for a dearth vpon the land: and deſtroyed all the prouiſion of bread.

17 But he had ſent a man before them: euen Ioſeph, which was ſold to be a bond-ſeruant.

18 Whoſe feet they hurt in the ſtockes: the iron entred into his ſoule.

19 Vntill the time came that his cauſe was knowne: the word of the Lord tried him.

20 The King ſent and deliuered him: the Prince of the people let him goe free.

21 He made him Lord alſo of his houſe: and ruler of all his ſubſtance.

22 That he might informe his Princes after his will: and teach his Senators wiſedome.

23 Iſrael alſo came into Egypt: and Iacob was a ſtranger in the land of Ham.

24 And hee increaſed his people exceedingly: and made them ſtronger then their enemies.

25 Whoſe heart turned, ſo that they hated his people: and dealt vntruely with his ſeruants.

26 Then ſent he Moſes his ſeruant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkeneſſe, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and ſlew their fiſh.

30 Their land brought foorth frogs: yea, euen in their kings chambers.

31 He ſpake the word, and there came all maner of flies: and lice in all their quarters.

32 Hee gaue them haileſtones for raine: and flames of fire in their land.

33 He ſmote their vines alſo and fig-trees: and deſtroyed the trees that were in their coaſts.

34 He ſpake the word, and the graſhoppers came, and caterpillars innumerable: and did eate vp all the graſſe in their land, and deuoured the fruit of their ground.

35 Hee ſmote all the firſt-borne in their land: euen the chiefe of all their ſtrength.

36 He brought them foorth alſo with ſiluer and gold: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 Hee ſpread out a cloud to be a couering: and fire to giue light in the night ſeaſon.

39 At their deſire he brought quailes: and hee filled them with the bread of heauen.

40 He opened the rocke of ſtone, and the waters flowed out: ſo that riuers ranne in dry places.

41 For why? hee remembred his holy promiſe: and Abraham his ſeruant.

42 And he brought foorth his people with ioy: and his choſen with gladneſſe.

43 And gaue them the lands of the heathen: and they tooke the labours of the people in poſſeſſion.

44 That they might keepe his Statutes; and obſerue his Lawes.

Confitemini Domino. } { *Euening*
Pſal. 106. } { *praier.*

O Giue thankes vnto the Lord, for hee is gracious: and his mercie endureth for euer.

2 Who can expreſſe the noble actes of the Lord: or ſhew foorth all his praiſe?

3 Bleſſed are they that alway keepe iudgement: and doe righteouſneſſe.

4 Remember me, O Lord, according to the fauour that thou beareſt vnto thy people: O viſit me with thy ſaluation.

5 That I may ſee the felicitie of thy choſen: and reioyce in the gladneſſe of thy people, and giue thankes with thine inheritance.

6 We haue ſinned with our fathers: wee haue done amiſſe, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſſe in remembrance: but were diſobedient at the ſea, euen at the red ſea.

8 Neuertheleſſe, he helped them for his Names ſake: that he might make his power to be knowne.

9 He rebuked the red ſea alſo, and it was dryed vp: ſo he led them thorow the deepe, as thorow a wildernеſſe.

10 And hee ſaued them from the aduerſaries hand: and deliuered them from the hand of the enemie.

11 As for thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and ſang praiſe vnto him.

13 But within a while they forgate his workes: and would not abide his counſell.

14 But luſt came vpon them in the wilderneſſe: and they tempted God in the deſert.

15 And he gaue them their deſire: and ſent leanneſſe withall into their ſoule.

16 They angred Moſes alſo in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and ſwallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their companie: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calfe that eateth hay.

21 And they forgat God their Sauiour: which had done ſo great things in Egypt.

22 Wonderous works in the land of Ham: and fearefull things by the red ſea.

23 So he ſaid he would haue deſtroyed them, had not Moſes his choſen ſtood before him in the gap:

to turne away his wrathfull indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorne of that pleaſant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lifthee vp his hand againſt them: to ouerthrow them in the wilderneſſe.

27 To caſt out their ſeed among the nations: and to ſcatter them in the lands.

28 They ioyned themſelues vnto Baal-Peor: and ate the offrings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then ſtood vp Phinees and prayed: and ſo the plague ceaſed.

31 And that was counted vnto him for righteouſneſſe: among all poſterities for euermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they prouoked his ſpirit: ſo that hee ſpake vnaduiſedly with his lips.

34 Neither deſtroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Inſomuch that they worſhipped their idoles, which turned to their owne decay: yea, they offered their ſonnes and daughters vnto deuils.

37 And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

38 Thus were they ſtained with their own works: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hands of the heathen: and they that hated them, were lords ouer them.

41 Their enemies oppreſſed them: and had them in ſubiection.

42 Many a time did he deliuer them: but they rebelled againſt him with their owne inuentions, and were brought downe in their wickedneſſe.

43 Neuertheleſſe, when he ſaw their aduerſity: he heard their complaint.

44 He thought vpon his Couenant, and pitied them according vnto the multitude of his mercies: yea, he made all thoſe that led them away captiue, to pity them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael, from euerlaſting, and world without end: and let all the people ſay, Amen.

Confitemini Domino. } *Morning*
Pſal. 107. } *prayer.*

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hand of the enemy.

3 And gathered them out of the lands, from the Eaſt, and from the Weſt: from the North and from the South.

4 They went aſtray in the wilderneſſe out of the way: and found no city to dwell in.

5 Hungry and thirſty: their ſoule fainted in them.

6 So they cried vnto the Lord in their trouble: and he deliuered them from their diſtreſſe.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that hee doth for the children of men.

9 For he ſatisfieth the empty ſoule: and filleth the hungry ſoule with goodneſſe.

10 Such as ſit in darkeneſſe, and in the ſhadow of death: being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſell of the moſt High.

12 He alſo brought downe their heart through heauineſſe: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble:

trouble: hee deliuered them out of their diſtreſſe.

14 For he brought them out of darkeneſſe, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of braſſe: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſſe.

18 Their ſoule abhorred all manner of meat: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: hee deliuered them out of their diſtreſſe.

20 He ſent his word and healed them: and they were ſaued from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the ſacrifice of thankeſgiuing: and tell out his workes with gladneſſe.

23 They that goe downe to the Sea in ſhips: and occupy their buſineſſe in great waters.

24 Theſe men ſee the workes of the Lord: and his wonders in the deepe.

25 For at his word the ſtormy wind ariſeth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their ſoule melteth away becauſe of the trouble.

27 They reele to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their diſtreſſe.

29 For he maketh the ſtorme to ceaſe: ſo that the waues thereof are ſtill.

30 Then are they glad, becauſe they be at reſt and ſo he bringeth them vnto the hauen where they would be.

31 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

32 That they would exalt him alſo in the Congregation

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31 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

32 That they would exalt him alſo in the Con-
gregation

gregation of the people: and praiſe him in the ſeat of the Elders.

33 Which turneth the floods into a wilderneſſe: and drieth vp the water ſprings.

34 A fruitfull land maketh hee barren: for the wickedneſſe of them that dwell therein.

35 Againe, he maketh the wilderneſſe a ſtanding water: and water ſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a citie to dwell in.

37 That they may ſow their land, and plant vineyards: to yeeld them fruits of increaſe.

38 Hee bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattell to decreaſe.

39 And againe, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble.

40 Though hee ſuffer them to be euill intreated through tyrants: and let them wander out of the way in the wilderneſſe.

41 Yet helpeth he the poore out of miſery: and maketh him houſholds like a flocke of ſheepe.

42 The righteous will conſider this and reioyce: and the mouth of all wickedneſſe ſhall be ſtopped.

43 Whoſo is wiſe, will ponder theſe things: and they ſhall vnderſtand the louing kindneſſe of the Lord.

Paratum cor meum. } { *Euening*
Pſal. 108. } { *prayer.*

O God, my heart is ready (my heart is ready:) I will ſing and giue praiſe with the beſt member that I haue.

2 Awake thou Lute and harpe: I my ſelfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will ſing praiſes vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the clouds.

5 Set vp thy ſelfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand ſaue them, and heare thou me.

7 God hath ſpoken in his holineſſe; I will reioyce

ioyce therefore, and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Iuda is my Law-giuer, Moab is my washpot: ouer Edom will I cast out my shooe, vpon the Philistines will I triumph.

10 Who will lead me into the strong citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou, O God, goe foorth with our hostes?

12 O helpe vs against the enemy: for vaine is the helpe of man.

13 Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudum. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed mee about also with words of hatred, and fought against mee without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded mee euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoile his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memoriall of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helplesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.

17 Hee clothed himselfe with cursing, like as with a raiment: and it shall come into his bowels like water, and like oile into his bones.

18 Let it be vnto him as the cloake that he hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with mee (O Lord God) according vnto thy Name: for sweet is thy mercie.

21 O deliuer mee, for I am helplesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me shaked their heads.

25 Helpe me (O Lord my God:) Oh saue me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: and let them couer themselues with their own confusion as with a cloake.

29 As for me, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

30 For hee shall stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit

Dixit Dominus. *Pſal.*110. } { *Morning prayer.*

THe Lord ſaid vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy footſtoole.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler euen in the middeſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will offerings with an holy worſhip: the dew of thy brith is of the wombe of the morning.

4 The Lord ſware and will not repent: Thou art a Prieſt for euer, after the order of Melchiſedech.

5 The Lord vpon thy right hand: ſhall wound euen Kings in the day of his wrath.

6 He ſhall iudge among the heathen, he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads ouer diuers countreys.

7 Hee ſhall drinke of the brooke in the way: therefore ſhall he liſt vp his head.

*Confitebor tibi. Pſal.*111.

I Will giue thanks vnto the Lord with my whole heart: ſecretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: ſought out of all them that haue pleaſure therein.

3 His worke is worthy to be praiſed and had in honour: and his righteouſneſſe endureth for euer.

4 The merciſull and gracious Lord hath ſo done his meruellous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he ſhall euer be mindfull of his Couenant.

6 He hath ſhewed his people the power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are verity and iudgement: all his Commandements are true.

8 They ſtand faſt for euer and euer: and are done in trueth and equity.

9 Hee

9 He ſent redemption vnto his people: hee hath commanded his Couenant for euer, holy and reuerend is his Name.

10 The feare of the Lord is the beginning of wiſedome: a good vnderſtanding haue all they that doe thereafter, the praiſe of it endureth for euer.

Beatus vir. Pſal. 112.

BLeſſed is the man that feareth the Lord: hee hath great delight in his Commandements.

2 His ſeed ſhall be mightie vpon earth: the generation of the faithfull ſhall be bleſſed.

3 Riches and plenteouſneſſe ſhall be in his houſe: and his righteouſneſſe endureth for euer.

4 Vnto the godly there ariſeth vp light in the darkeneſſe: hee is merciſull, louing and righteous.

5 A good man is merciſull, and lendeth: and will guide his words with diſcretion.

6 For he ſhall neuer be mooued: and the righteous ſhall be had in an euerlaſting remembrance.

7 Hee will not be afraid for any euill tidings: for his heart ſtandeth faſt, and beleeueth in the Lord.

8 His heart is ſtabliſhed, and will not ſhrinke: vntill he ſee his deſire vpon his enemies.

9 Hee hath diſperſed abroad, and giuen to the poore: and his righteouſneſſe remaineth for euer, his horne ſhall be exalted with honour.

10 The vngodly ſhall ſee it, and it ſhall grieue him: he ſhall gnaſh with his teeth, and conſume away, the deſire of the vngodly ſhall periſh.

Laudate pueri. Pſal. 113.

PRaiſe the Lord (yee ſeruants:) O praiſe the Name of the Lord.

2 Bleſſed be the Name of the Lord: from this time foorth for euermore.

3 The Lords Name is praiſed: from the riſing vp of the Sun, vnto the going downe of the ſame.

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelfe to behold the things that are in heauen and earth?

6 He taketh vp the ſimple out of the duſt: and liſteth the poore out of the mire,

7 That

7 That hee may ſet him with the Princes: euen with the Princes of his people.

8 He maketh the barren woman to keepe houſe: and to be a ioyfull mother of children.

In exitu Iſrael. } { *Euening*
Pſal. 114. } { *prayer.*

WHen Iſrael came out of Egypt: and the houſe of Iacob from among the ſtrange people.

2 Iuda was his Sanctuarie: and Iſrael his dominion.

3 The ſea ſaw that, and fled: Iordan was driuen backe.

4 The mountaines ſkipped like rammes: and the little hills like young ſheepe.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Iordan that thou waſt driuen back?

6 Ye mountaines that ye ſkipped like rammes: and ye little hills like young ſheepe?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Iacob.

8 Which turned the hard rocke into a ſtanding water: and the flint ſtone into a ſpringing well.

Non nobis, Domine. Pſal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praiſe: for thy louing mercy, and for thy trueths ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heauen: hee hath done whatſoeuer pleaſed him.

4 Their idoles are ſiluer and gold: euen the worke of mens hands.

5 They haue mouthes and ſpeake not: eyes haue they, and ſee not.

6 They haue eares and heare not: noſes haue they, and ſmell not.

7 They haue hands and handle not, feet haue they and walke not: neither ſpeake they thorow their throat.

8 They that make them are like vnto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that feare the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath beene mindfull of vs, and he ſhall bleſſe vs: euen hee ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe the houſe of Aaron.

13 He ſhall bleſſe them that feare the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Yee are the bleſſed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that goe downe into the ſilence.

18 But we will praiſe the Lord: from this time foorth for euermore. Praiſe the Lord.

Dilexi quoniam. } *Morning*
Pſal. 116. } *prayer.*

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The ſnares of death compaſſed mee round about: and the paines of hell gate hold vpon me.

4 I ſhall find trouble and heauineſſe, and I ſhall call vpon the Name of the Lord: O Lord, I beſeech thee, deliuer my ſoule.

5 Gracious is the Lord, and righteous: yea, our God is mercifull.

6 The Lord preſerueth the ſimple: I was in miſery and he helped me.

7 Turne againe then vnto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? thou haſt deliuered my ſoule from death: mine eyes from teares, and my feet from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I ſpeake, but I was ſore troubled: I ſaid in my haſte, All men are liars.

11 What

11 What reward ſhall I giue vnto the Lord: for all the benefits that he hath done vnto mee?

12 I will receiue the cup of ſalnation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the preſence of all his people: right deare in the ſight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy ſeruant: I am thy ſeruant, and the ſonne of thine hand-maid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the ſight of all his people: in the courts of the Lords houſe, euen in the middeſt of thee, O Hieruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord all yee heathen: praiſe him all yee nations.

2 For his mercifull kindneſſe is euer more and more towards vs: and the trueth of the Lord endureth for euer. Praiſe the Lord.

Confitemini Domino. Pſal. 118.

O Giue thankes vnto the Lord, for he is gracious: becauſe his mercy endureth for euer.

2 Let Iſrael now confeſſe that he is gracious: and that his mercy endureth for euer.

3 Let the houſe of Aaron now confeſſe: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confeſſe: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not feare what man doth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore ſhall I ſee my deſire vpon mine enemies.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in Princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on euery ſide, they kept mee in (I ſay) on euery ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might falle but the Lord was my helpe.

14 The Lord is my ſtrength and my ſong: and is become my ſaluation.

15 The voice of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſſe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſſe.

17 I will not die, but liue: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteouſneſſe: that I may goe into them, and giue thankes vnto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thanke thee, for thou haſt heard mee: and art become my ſaluation.

22 The ſame ſtone which the builders refuſed: is become the head ſtone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord ſend vs now proſperitie.

26 Bleſſed be he that commeth in the Name of the Lord: we haue wiſhed you good lucke, ye that be of the houſe of the Lord.

27 God is the Lord which hath ſhewed vs light: binde the ſacrifice with cords, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praiſe thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. } { *Euening*
Pſal. 119. } { *prayer.*

BLeſſed are thoſe that are vndefiled in the way: and walke in the law of the Lord.

2 Bleſſed are they that keepe his Teſtimonies: and ſeeke him with their whole heart.

3 For they which doe no wickedneſſe: walke in his wayes.

4 Thou haſt charged: that we ſhall diligently keepe thy Commandements.

5 O that my wayes were made ſo direct: that I might keepe thy ſtatutes.

6 So ſhall I not be confounded: while I haue reſpect vnto all thy Commandements.

7 I will thank thee with an vnfained heart: when I ſhall haue learned the iudgements of thy righteouſneſſe.

8 I will keep thy Ceremonies: O forſake mee not vtterly.

In quo corriget?

WHerewithall ſhall a yong man cleanſe his way: euen by ruling himſelfe after thy Word.

2 With my whole heart haue I ſought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I ſhould not ſinne againſt thee.

4 Bleſſed art thou, O Lord: O teach mee thy ſtatutes.

5 With my lips haue I beene telling: of all the Iudgements of thy mouth.

6 I haue had as great delight in the way of thy Teſtimonies: as in all manner of riches.

7 I will talke of thy Commandements: and haue reſpect vnto thy wayes.

8 My delight ſhall be in thy ſtatutes: and I will not forget thy Word.

Retribue ſeruo tuo.

O Doe well vnto thy ſeruant: that I may liue and keepe thy Word.

2 Open thou mine eyes: that I may ſee the wondrous things of thy Law.

3 I am a ſtranger vpon earth: O hide not thy Commandements from me.

5 Thou haſt rebuked the proude: and curſed are they that doe erre from thy Commandements.

6 O turne from mee ſhame and rebuke: for I haue kept thy Teſtimonies.

7 Princes alſo did ſit and ſpeake againſt me: but thy ſeruant is occupied in thy ſtatutes.

8 For thy Teſtimonies are my delight: and my counſellers.

Adhæſit pauimento.

MY ſoule cleaueth to the duſt: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardeſt me: O teach me thy ſtatutes.

3 Make me to vnderſtand the way of thy Commandements: and ſo ſhall I talke of thy wondrous workes.

4 My ſoule melteth away for very heauineſſe: comfort thou me according vnto thy word.

5 Take from mee the way of lying: and cauſe thou me to make much of thy law.

6 I haue choſen the way of truth: and thy iudgements haue I laid before me.

7 I haue ſticken vnto thy Teſtimonies: O Lord, confound me not.

8 I will runne the way of thy Commandements: when thou haſt ſet my heart at libertie.

Legem pone. *Morning prayer.*

TEach mee, O Lord, the way of thy ſtatutes: and I ſhall keepe it vnto the end.

2 Giue me vnderſtanding, and I ſhall keepe thy law; yea, I ſhall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my deſire.

4 Incline mine heart vnto thy Teſtimonies: and not to couetouſneſſe.

5 O turne away mine eyes, leſt they behold vanitie: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſeruant: that I may feare thee.

7 Take away the rebuke that I am afraide of: for thy iudgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteouſneſſe.

Et veniat super me.

LEt thy louing mercy come alſo vnto me, O Lord: euen thy Saluation according vnto thy Word.

2 So ſhall I make anſwere vnto my blaſphemers: for my truſt is in thy Word.

3 O take not the word of thy truth vtterly out of my mouth; for my hope is in thy iudgements.

4 So ſhall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at liberty: for I ſeeke thy Commandements.

6 I will ſpeake of thy Teſtimonies alſo euen before Kings: and will not be aſhamed.

7 And my delight ſhall be in thy Commandements: which I haue loued.

8 My hands alſo will I lift vp vnto thy Commandements, which I haue loued: and my ſtudie ſhall be in thy Statutes.

Memor eſto verbi tui.

O Thinke vpon thy ſeruant, as concerning thy Word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy Word hath quickened me.

3 The proud haue had me exceedingly in deriſion: yet haue I not ſhrinked from thy Law.

4 For I remembred thine euerlaſting Iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forſake thy Law.

6 Thy Statutes haue beene my Songs: in the houſe of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night ſeaſon: and haue kept thy Law.

8 This I had: becauſe I kept thy Commandements.

Portio mea, Domine.

THou art my portion, O Lord: I haue promiſed to keepe thy Law.

2 I made my humble petition in thy preſence, with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Teſtimonies.

4 I made haſte, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will riſe to giue thankes vnto thee: becauſe of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſeruant: according vnto thy Word.

2 O learne me true vnderſtanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy Word.

4 Thou art good and gracious: O teach me thy Statutes.

5 The proud haue imagined a lie againſt me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath bin in thy Law.

7 It is good for me that I haue bin in trouble: that I may learne thy Statutes.

8 The Law of thy mouth is dearer vnto mee: then thouſands of gold and ſiluer.

Manus tuæ fecerunt me. — *Euening prayer.*

THy hands haue made me and faſhioned me: O giue me vnderſtanding, that I may learne thy Commandements.

2 They that feare thee will be glad when they ſee mee: becauſe I haue put my truſt in thy Word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulneſſe haſt cauſed me to be troubled.

4 O let thy mercifull kindneſſe be my comfort: according to thy Word vnto thy ſeruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy law is my delight.

6 Let the proud be confounded, for they goe wickedly

wickedly about to deſtroy me: but I will be occupied in thy Commandements.

7 Let ſuch as feare thee, and haue knowne thy teſtimonies: be turned vnto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoule hath longed for thy ſaluation: and I haue a good hope becauſe of thy Word.

2 Mine eyes long ſore for thy Word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet doe I not forget thy ſtatutes.

4 How many are the dayes of thy ſeruant: when wilt thou be auenged of them that perſecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy Commandements are true: they perſecute me falſly, O be thou my helpe.

7 They had almoſt made an end of mee vpon earth: but I forſooke not thy Commandements.

8 O quicken me after thy louing kindneſſe: and ſo ſhall I keepe the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine Ordinance: for all things ſerue thee.

4 If my delight had not beene in thy Law: I ſhould haue periſhed in my trouble.

5 I will neuer forget thy Commandements: for with them thou haſt quickened me.

6 I am thine, O ſaue me: for I haue ſought thy Commandements.

7 The vngodly laid wait for me, to deſtroy me: but I will conſider thy Teſtimonies.

8 I ſee that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi!

LOrd, what loue haue I vnto thy Law: all the day long is my ſtudy in it.

2 Thou through thy Commandements haſt made

mee wiser then mine enemies: for they are euer with mee.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feet from euery euill way: that I may keepe thy Word.

6 I haue not shrunke from thy Iudgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy Commandements I get vnderstanding: therefore I hate all euill wayes.

Lucerna pedibus meis. *Morning prayer.*

THy word is a lanterne vnto my feet: and a light vnto my pathes.

2 I haue sworn, and am stedfastly purposed: to keep thy righteous Iudgments.

3 I am troubled aboue measure: quicken mee (O Lord) according to thy Word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy Iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for mee: but yet I swarued not from thy Commandements.

7 Thy Testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applyed my heart to fulfill thy statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy Word.

3 Away from me yee wicked: I will keepe the Commandements of my God.

4 O stablish me according to thy Word, that I may liue: and let mee not be disappointed of my hope.

5 Hold thou me vp, and I shall be safe: yea, my delight shall be euer in thy Statutes.

6 Thou haſt troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou putteſt away all the vngodly of the earth like droſſe: therefore I loue thy Teſtimonies.

8 My fleſh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppreſſours.

2 Make thou thy ſeruant to delight in that which is good: that the proude doe me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the Word of thy righteouſneſſe.

4 O deale with thy ſeruant according vnto thy louing mercie: and teach me thy ſtatutes.

5 I am thy ſeruant, O grant me vnderſtanding: that I may know thy Teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue deſtroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious ſtone.

8 Therfore hold I ſtraight all thy Commandements: and all falſe wayes, I vtterly abhorre.

Mirabilia.

THy Teſtimonies are wonderfull: therefore doeth my ſoule keepe them.

2 When thy Word goeth foorth: it giueth light and vnderſtanding vnto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon mee, and be merciffull vnto mee: as thou vſeſt to doe vnto thoſe that loue thy Name.

5 Order my ſteps in thy Word: and ſo ſhall no wickedneſſe haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and ſo ſhall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy ſeruant: and teach me thy Statutes.

8 Mine eyes guſh out with water: becauſe men keepe not thy Law.

Iuſtus es, Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

Ad Dominum, Pſal. 120. Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my ſoule, O Lord, from lying lips: and from a deceitful tongue.

3 What reward ſhall bee giuen or done vnto thee, thou falſe tongue: euen mightie and ſharpe arrowes, with hot burning coales.

4 Wo is me that I am conſtrained to dwell with Meſech: and to haue mine habitation among the tents of Cedar.

5 My ſoule hath long dwelt among them; that be enemies vnto peace.

6 I labour for peace, but when I ſpeake vnto them thereof: they make them ready to battell.

Leuaui oculos. Pſal. 121.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not ſuffer thy foot to be moued: and he that keepeth thee, will not ſleepe.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleepe.

5 The Lord himſelfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne ſhall not burne thee by day: neither the Moone by night.

7 The Lord ſhall preſerue thee from all euill: yea, it is euen he that ſhall keepe thy ſoule.

8 The Lord ſhall preſerue thy going out, and thy comming in: from this time forth for euermore.

Lætatus ſum. Pſal. 122.

I Was glad when they ſaid vnto me: Wee will goe into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Ieruſalem.

3 Ieruſalem is builded as a citie: that is at vnity in it ſelfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to teſtifie vnto Iſrael, to giue thankes vnto the Name of the Lord.

5 For there is the ſeat of Iudgement: euen the ſeat of the houſe of Dauid.

6 O pray

6 O pray for the peace of Ieruſalem: they ſhall proſper that loue thee.

7 Peace bee within thy walls: and plenteouſnes within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God: I will ſeeke to doe thee good.

Ad te leuaui oculos meos. Pſal. 123.

VNto thee lift I vp mine eyes: O thou that dwelleſt in the heauens.

2 Behold, euen as the eyes of ſeruants looke vnto the hand of their maſters, and as the eyes of a maiden vnto the hand of her miſtreſſe: euen ſo our eyes wait vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for wee are vtterly deſpiſed.

4 Our ſoule is filled with the ſcornefull reproofe of the wealthy: and with the deſpitefulneſſe of the proud.

Niſi quia Dominus. Pſal. 124.

IF the Lord himſelfe had not beene on our ſide, (now may Iſrael ſay:) if the Lord himſelfe had not beene on our ſide when men roſe vp againſt vs.

2 They had ſwallowed vs vp quicke: when they were ſo wrathfully diſpleaſed at vs.

3 Yea, the waters had drowned vs: and the ſtreame had gone ouer our ſoule.

4 The deepe waters of the proud: had gone euen ouer our ſoule.

5 But praiſed be the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our ſoule is eſcaped, euen as a bird out of the ſnare of the fowler: the ſnare is broken, and wee are deliuered.

7 Our helpe ſtandeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Pſal. 125.

THey that put their truſt in the Lord, ſhall bee euen as the mount Sion: which may not bee remoued, but ſtandeth faſt for euer.

2 The hilles ſtand about Ieruſalem: euen ſo

ſtandeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: leſt the righteous put their hand vnto wickedneſſe.

4 Doe well, O Lord: vnto thoſe that bee good, and true of heart.

5 As for ſuch as turne backe vnto their owne wickedneſſe: the Lord ſhall leade them forth with the euill doers, but peace ſhall be vpon Iſrael.

In conuertendo. Pſal. 126. } *Euening prayer.*

WHen the Lord turned againe the captiuity of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then ſaid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuity, O Lord: as the riuers in the South.

6 They that ſow in teares: ſhall reape in ioy.

7 He that now goeth on his way weeping, and beareth foorth good ſeed: ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keepe the city: the watchman waketh but in vaine.

3 It is but loſt labour that yee haſte to riſe vp early, and ſo late take reſt, and eate the bread of carefulneſſe: for ſo he giueth his beloued ſleepe.

4 Loe, children and the fruit of the wombe: are an heritage, and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the giant: euen ſo are the young children.

6 Happy is the man that hath his quiuer full of them: they ſhall not be aſhamed when they ſpeake with their enemies in the gate.

Beati

Beati omnes. Pſal. 128.

BLeſſed are all they that feare the Lord: and walke in his wayes.

2 For thou ſhalt eat the labours of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitfull vine: vpon the walles of thine houſe.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſſe thee: that thou ſhalt ſee Ieruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace vpon Iſrael.

Sæpe expugnauerunt. Pſal. 129.

MAny a time haue they fought againſt me from my youth vp: (may Iſrael now ſay.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed againſt me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the ſnares of the vngodly in pieces.

5 Let them be confounded, and turned backeward: as many as haue euill will at Sion.

6 Let them bee euen as the graſſe growing vpon the houſe tops: which withereth before it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the ſheaues, his boſome.

8 So that they which go by, ſay not ſo much as, The Lord proſper you: wee wiſh you good lucke in the Name of the Lord.

De profundis. Pſal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 O let thine eares conſider well: the voyce of my complaint.

3 If thou, Lord, wilt be extreame to marke what is done amiſſe: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I looke for the Lord, my ſoule doth wait for him: in his word is my truſt.

6 My ſoule fleeth vnto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeeme Iſrael: from all his ſins.

Domine, non eſt. Pſal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exerciſe my ſelfe in great matters: which are too high for me.

3 But I refraine my ſoule, and keepe it low, like as a child that is weaned from his mother: yea, my ſoule is euen as a weaned child.

4 O Iſrael, truſt in the Lord: from this time foorth for euermore.

Memento, Domine. Pſal. 132. *Morning prayer.*

LOrd remember Dauid: and all his trouble.

2 How he ſware vnto the Lord: and vowed a vow vnto the almighty God of Iacob.

3 I will not come within the tabernacle of mine houſe: nor climbe vp into my bed.

4 I will not ſuffer mine eyes to ſleepe, nor mine eye-lids to ſlumber: neither the temples of my head to take any reſt.

5 Vntill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.

6 Loe, we heard of the ſame at Ephrata: and found it in the wood.

7 Wee will goe into his Tabernacle: and fall low on our knees before his footſtoole.

8 Ariſe, O Lord, into thy reſting place: thou, and the Arke of thy ſtrength.

9 Let thy Prieſts be clothed with righteouſneſſe: and let thy Saints ſing with ioyfulneſſe.

10 For thy ſeruant Dauids ſake: turne not away the preſence of thine Anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and he ſhall not ſhrinke from it.

12 Of the fruit of thy body: ſhall I ſet vpon thy ſeate.

13 If thy children will keepe my Couenant, and my

my Teſtimonies that I ſhall learne them: their children alſo ſhall ſit vpon thy ſeat for euermore.

14 For the Lord hath choſen Sion to be an habitation for himſelfe: he hath longed for her.

15 This ſhall bee my reſt for euer: here will I dwell, for I haue a delight therein.

16 I will bleſſe her victuals with increaſe: and will ſatisfie her poore with bread.

17 I will decke her Prieſts with health: and her Saints ſhall reioyce and ſing.

18 There ſhall I make the horne of Dauid to flouriſh: I haue ordained a lanterne for mine Anoynted.

19 As for his enemies, I ſhall clothe them with ſhame: but vpon himſelfe ſhall his crowne flouriſh.

Ecce quam bonum. Pſal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnity.

2 It is like the precious ointment vpon the head, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the ſkirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for euermore.

Ecce nunc. Pſal. 134.

BEhold (now) praiſe the Lord: all ye ſeruants of the Lord.

2 Yee that by night ſtand in the houſe of the Lord: euen in the courts of the houſe of our God.

3 Lift vp your hands in the Sanctuarie: and praiſe the Lord.

4 The Lord that made heauen and earth: giue thee bleſſing out of Sion.

Laudate Nomen. Pſal. 135.

OPraiſe the Lord, laud yee the Name of the Lord: praiſe it, O ye ſeruants of the Lord.

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes vnto his Name, for it is louely.

4 For why? the Lord hath choſen Iacob vnto himſelfe: and Iſrael for his owne poſſeſſion.

5 For

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did hee in heauen and in earth: and in the sea, and in all deepe places.

7 He bringeth foorth the clouds from the ends of the world: and sendeth forth lightnings with the raine, bringing the winds out of his treasures

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: and slew mighty Kings.

11 Sehon King of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet thy heare not: neither is there any breath in their mouthes.

18 They that make them are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord yee house of Leui: ye that feare the Lord, praise the Lord.

21 Praised bee the Lord out of Sion: which dwelleth at Ierusalem.

Confitemini. Psal. 136. — *Euening prayer.*

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thankes vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercy endureth for euer.

4 Which onely doth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand and a stretched out arme: for his mercy endureth for euer.

13 Which diuided the red sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.

16 Which led his people thorow the wildernesse: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all flesh: for his mercy endureth for euer.

26 O giue thankes vnto the God of heauen: for his mercy endureth for euer.

27 O giue thankes vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Pſal. 137.

BY the waters of Babylon wee ſate downe, and wept: when wee remembred (thee) O Sion.

2 As for our harpes wee hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a ſong and melodie in our heauineſſe: Sing vs one of the ſongs of Sion.

4 How ſhall we ſing the Lords ſong: in a ſtrange land?

5 If I forget thee, O Ieruſalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ieruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Ieruſalem: how they ſaid, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, waſted with miſery: yea, happie ſhall he be that rewardeth thee as thou haſt ſerued vs.

9 Bleſſed ſhall he be that taketh thy children: and throweth them againſt the ſtones.

Confitebor tibi. Pſal. 138.

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods will I ſing praiſe vnto thee.

2 I will worſhip toward thy holy Temple, and praiſe thy Name, becauſe of thy louing kindneſſe and trueth: for thou haſt magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardeſt mee: and enduedſt my ſoule with much ſtrength.

4 All the Kings of the earth ſhall praiſe thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they ſhall ſing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect

ſpect vnto the lowly: as for the proud, he beholdeth them a farre off.

7 Though I walke in the midſt of trouble, yet ſhalt thou refreſh mee: thou ſhalt ſtretch foorth thine hand vpon the furiouſneſſe of mine enemies, and thy right hand ſhall ſaue me.

8 The Lord ſhall make good his louing kindneſſe toward me: yea, thy mercy, O Lord, endureth for euer, deſpiſe not then the workes of thine owne hands.

Domine probaſti. } { *Morning*
Pſal. 139. } { *prayer.*

O Lord, thou haſt ſearched me out, and knowne me: thou knoweſt my downe-ſitting, and mine vp-riſing, thou vnderſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed: and ſpieſt out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned mee behind and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither ſhall I goe then from thy Spirit: or whither ſhall I goe then from thy preſence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there alſo.

8 If I take the wings of the morning: and remaine in the vttermoſt parts of the ſea.

9 Euen there alſo ſhall thy hand leade me: and thy right hand ſhall hold mee.

10 If I ſay, Peraduenture the darkneſſe ſhall cover me: then ſhall my night be turned to day.

11 Yea, the darkeneſſe is no darkeneſſe with thee, but the night is as cleare as the day: the darkeneſſe and light (to thee) are both alike.

12 For my reines are thine: thou haſt couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my ſoule knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine

15 Thine eyes did ſee my ſubſtance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were faſhioned: when as yet there was none of them.

17 How deare are thy counſels vnto me, O God: O how great is the ſumme of them!

18 If I tell them, they are more in number then the ſand: when I wake vp, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me, ye blood-thirſty men.

20 For they ſpeake vnrighteouſly againſt thee: and thine enemies take thy name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with thoſe that riſe vp againſt thee?

22 Yea, I hate them right ſore: euen as though they were mine enemies.

23 Try me, O God, and ſeeke the ground of my heart: proone mee, and examine my thoughts.

24 Looke well if there be any way of wickedneſſe in mee: and leade mee in the way euerlaſting.

Eripe me, Domine. Pſal. 140.

DEliuer me, O Lord, from the euill man: and preſerue me from the wicked man.

2 Which imagine miſchiefe in their hearts: and ſtirre vp ſtriſe all the day long.

3 They haue ſharpned their tongues like a ſerpent: adders poiſon is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preſerue mee from the wicked men, which are purpoſed to ouerthrow my goings.

5 The proud haue laid a ſnare for mee, and ſpread a net abroad with coards: yea, and ſet traps in my way.

6 I ſaid vnto the Lord, Thou art my God: heare the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt couered my head in the day of battell.

8 Let not the vngodly haue his deſire, O Lord: let not his miſchieuous imagination proſper, leſt they bee too proud.

9 Let the miſchiefe of their own lips fall vpon the head of them: that compaſſe me about.

10 Let hot burning coales fall vpon them: let them

them be caſt into the fire, and into the pit, that they neuer riſe vp againe.

11 A man full of words ſhall not proſper vpon the earth: euill ſhall hunt the wicked perſon to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cauſe of the helpeleſſe.

13 The righteous alſo ſhall giue thankes vnto thy Name: and the iuſt ſhall continue in thy ſight.

Domine, clamaui. Pſal. 141.

LOrd, I call vpon thee, haſte thee vnto me: and conſider my voyce, when I cry vnto thee.

2 Let my prayer be ſet forth in thy ſight, as the incenſe: and let the lifting vp of my hands bee an euening ſacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not mine heart bee enclined to any euill thing: let me not be occupied in vngodly workes, with the men that worke wickedneſſe, leſt I eate of ſuch things as pleaſe them.

5 Let the righteous rather ſmite mee friendly: and reprooue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet againſt their wickednes.

7 Let their Iudges be ouerthrowne in ſtony places: that they may heare my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my truſt, O caſt not out my ſoule.

10 Keepe me from the ſnare that they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer eſcape them.

Voce mea ad Dominum. Pſal. 142. — *Euening prayer.*

I Cryed vnto the Lord with my voice: yea, euen vnto the Lord did I make my ſupplication.

2 I powred out my complaints before him: and ſhewed him of my trouble.

3 When

3 When my ſpirit was in heauineſſe, thou kneweſt my path: in the way wherein I walked, haue they priuily laid a ſnare for me.

4 I looked alſo vpon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my ſoule.

6 I cried vnto thee, O Lord, and ſaid: Thou art my hope and my portion in the land of the liuing.

7 Conſider my complaint: for I am brought very low.

8 O deliuer me from my perſecutors: for they are two ſtrong for me.

9 Bring my ſoule out of priſon, that I may giue thankes vnto thy Name: which thing if thou wilt grant mee, then ſhall the righteous reſort vnto my company.

Domine, exaudi. Pſal. 143.

HEare my prayer, O Lord, and conſider my deſire: hearken vnto mee for thy trueth and righteouſneſſe ſake.

2 And enter not into iudgement with thy ſeruant: for in thy ſight ſhall no man liuing be iuſtified.

3 For the enemy hath perſecuted my ſoule, hee hath ſmitten my life downe to the ground: he hath laid me in the darkeneſſe, as the men that haue been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet doe I remember the time paſt, I muſe vpon all thy workes: yea, I exerciſe my ſelfe in the workes of thy hands.

6 I ſtretch foorth my hands vnto thee: my ſoule gaſpeth vnto thee, as a thirſty land.

7 Heare me, O Lord, and that ſoone, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindneſſe betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walke in, for I lift vp my ſoule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach mee to do the thing that pleaſeth thee, for thou art my God: let thy louing Spirit leade me forth into the land of righteouſneſſe.

11 Quicken me, O Lord, for thy Names ſake: and for thy righteouſneſſe ſake bring my ſoule out of trouble.

12 And of thy goodnes ſlay mine enemies: and deſtroy all them that vexe my ſoule, for I am thy ſeruant.

Benedictus Dominus. } { *Morning*
Pſal. 144. } { *prayer.*

BLeſſed be the Lord my ſtrength: which teacheth my hands to war, and my fingers to fight.

2 My hope and my fortreſſe, my caſtle and deliuerer, my defender in whom I truſt: which ſubdueth my people that is vnder me.

3 Lord, what is man that thou haſt ſuch reſpect vnto him: or the ſonne of man that thou ſo regardeſt him?

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines, and they ſhall ſmoake.

6 Caſt forth thy lightning, and teare them: ſhoot out thine arrowes, and conſume them.

7 Send downe thine hand from aboue: deliuer me, and take mee out of the great waters, from the hand of ſtrange children.

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſſe.

9 I will ſing a new ſong vnto thee, O God: and ſing praiſes vnto thee vpon a ten ſtringed Lute.

10 Thou haſt giuen victory vnto Kings: and haſt deliuered Dauid thy ſeruant from the perill of the ſword.

11 Saue mee, and deliuer mee from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſonnes may grow vp as the yong plants: and that our daughters may be as the poliſhed corners of the Temple.

13 That our garners may be full and plenteous with all manner of ſtore: that our ſheepe may bring foorth thouſands, and ten thouſands in our ſtreets.

14 That

14 That our oxen may bee ſtrong to labour, that there be no decay: no leading into captiuity, and no complaining in our ſtreets.

15 Happy are the people that be in ſuch a caſe: yea, bleſſed are the people which haue the Lord for their God.

Exaltabo te, Deus. Pſal.145.

I Will magnifie thee, O God, my King: and I will praiſe thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praiſe thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praiſed: there is no end of his greatneſſe.

4 One generation ſhall praiſe thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy praiſe, and wondrous workes.

6 So that men ſhall ſpeake of the might of thy marueilous actes: and I will alſo tell of thy greatneſſe.

7 The memoriall of thine abundant kindneſſe ſhall be ſhewed: and men ſhall ſing of thy righteouſneſſe.

8 The Lord is gracious and mercifull: long ſuffering, and of great goodneſſe.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praiſe thee, O Lord: and thy Saints giue thankes vnto thee.

11 They ſhew the glory of thy kingdome: and talke of thy power,

12 That thy power, thy glory, and mightineſſe of thy kingdome: might be knowne vnto men.

13 Thy kingdome is an euerlaſting kingdome: and thy dominion endureth thorowout all ages.

14 The Lord vpholdeth all ſuch as fall: and lifteth vp all thoſe that be downe.

15 The eyes of all wait vpon thee, O Lord: and thou gineſt them their meat in due ſeaſon.

16 Thou openeſt thine hand: and filleſt all things liuing with plenteouſneſſe.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call

vpon

vpon him: yea, all ſuch as call vpon him faithfully.

19 Hee will fulfill the deſire of them that feare him: hee alſo will heare their cry, and will helpe them.

20 The Lord preſerueth all them that loue him: but ſcattereth abroad all the vngodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh giue thankes vnto his holy Name for euer and euer.

Lauda, anima mea. Pſal. 146.

PRaiſe the Lord, O my ſoule, while I liue will I praiſe the Lord: yea, as long as I haue any being, I will ſing praiſes vnto my God.

2 O put not your truſt in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth foorth, hee ſhall turne againe to his earth: and then all his thoughts periſh.

4 Bleſſed is hee that hath the God of Iacob for his helpe: and whoſe hope is in the Lord his God.

5 Which made heauen and earth, the ſea, and all that therein is: which keepeth his promiſe for euer.

6 Which helpeth them to right that ſuffer wrong: which feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giueth ſight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, he defendeth the fatherleſſe and widow: as for the way of the vngodly, he turneth it vpſide downe.

10 The Lord thy God, O Sion, ſhall be king for euermore: and throwout all generations.

Laudate Dominum. Pſal. 147. } *Euening prayer.*

O Praiſe the Lord, for it is a good thing to ſing praiſes vnto our God: yea, a ioyfull and pleaſant thing it is to be thankfull.

2 The Lord doeth build vp Hieruſalem: and gather together the outcaſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giueth medicine to heale their ſickeneſſe.

4 He telleth the number of the ſtarres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea and his wiſedome is infinite.

6 The Lord ſetteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O ſing vnto the Lord with thankeſgiuing: ſing praiſes vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth: and maketh the graſſe to grow vpon the mountaines, and herbe for the vſe of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 Hee hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their truſt in his mercy.

12 Praiſe the Lord, O Hieruſalem: praiſe thy God, O Sion.

13 For hee hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheat.

15 Hee ſendeth foorth his commandement vpon earth: and his word runneth very ſwiftly.

16 Hee giueth ſnow like wooll: and ſcattereth the hoare froſt like aſhes.

17 He caſteth foorth his ice like morſels: who is able to abide his froſt?

18 He ſendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.

19 He ſheweth his word vnto Iacob: his ſtatutes and ordinances vnto Iſrael.

20 He hath not dealt ſo with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Pſal. 148.

O Praiſe the Lord of heauen: praiſe him in the height.

2 Praiſe him all yee Angels of his: praiſe him all his hoſte.

3 Praiſe him Sunne and Moone: praiſe him all ye ſtarres and light.

4 Praiſe him all ye heauens: and ye waters that be abone the heauens.

5 Let

5 Let them praiſe the Name of the Lord: for he ſpake the word, and they were made, hee commanded, and they were created.

6 Hee hath made them faſt for euer and euer: hee hath giuen them a Law which ſhall not bee broken.

7 Praiſe the Lord vpon earth: ye dragons and all deepes.

8 Fire and haile, ſnow and vapours: winde and ſtorme fulfilling his word.

9 Mountaines and all hilles: fruitfull trees, and all Cedars.

10 Beaſts and all cattell: wormes, and feathered fowles.

11 Kings of the earth, and all people: Princes, and all Iudges of the world.

12 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name onely is excellent, and his praiſe aboue heauen and earth.

13 He ſhall exalt the horne of his people, all his Saints ſhall praiſe him: euen the children of Iſrael, euen the people that ſerueth him.

Cantate Domino. Pſal. 149.

O Sing vnto the Lord a new ſong: let the congregation of Saints praiſe him.

2 Let Iſrael reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes vnto him with tabret and harpe.

4 For the Lord hath pleaſure in his people; and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praiſes of God be in their mouth: and a two edged ſword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their Kings in chaines: and their Nobles with linkes of iron.

9 That they may be auenged of them, as it is written: Such honour haue all his Saints.

Laudate Dominum. Pſal. 150.

O Praiſe God in his holineſſe: praiſe him in the firmament of his power.

2 Praiſe him in his noble actes: praiſe him according to his excellent greatneſſe.

3 Praiſe him in the ſound of the trumpet: praiſe him vpon the lute and harpe.

4 Praiſe him in the cymbals and dances: praiſe him vpon the ſtrings and pipe.

5 Praiſe him vpon the well tuned cymbals: praiſe him vpon the loud cymbals.

6 Let euery thing that hath breath: praiſe the Lord.

FINIS.

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